THE CHRISTIAN MINISTRY A WORK FOR THE GOSPEL'S SAKE.

A

SERMON

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DELIVERED AT PORTLAND, JUNE 27, 1855,

BEFORE THE

MAINE MISSIONARY SOCIETY,

AT ITS

FORTY-EIGHTH ANNIVERSARY.

BY S. C. FESSENDEN,
Pastor of the Congregational Church in Rockland.

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1 Cor. 9: 23. And this I do for the Gospel's sake, that I might be partaker thereof with you.

Man's life begins in action; in the action of the lungs and heart, the opening of the valves, the circulation of life's current in every part of the system, and in the exercise of the mental faculties. For, who can show that the mind of the infant is inactive? Who believes that it has not its field of observation and thought, into which it enters at once on its discoveries—the circle of which in continuation enlarges its circumference?

Life, with all its energies, its intellectual and moral and physical powers, does, and must, have an object, for the sake of which it is spent. Most deplorably ignoble would life be, were it otherwise. With every man there is a "*this*," which he is doing as the means to an end. And it becomes the chief subject of his thoughts, concentrating his energies; it is the development of the decision to which he has come, fixing the course of his activity, in which his deeds will make for themselves a channel, broad and deep, to the judgment of "the quick and the dead."

It was so with the Apostle, for he wrote to the Corinthians: "And *this* I do for the Gospel's sake, that I might be partaker thereof with you."

The text naturally leads us to consider: The *Course* of the Apostle; the *Cause* for which such was his course; and the *Reason* which he gave for his course.

I. The Course of Paul. "This I do," he said. And what was it he did?

There is a synoptical view of the ninth chapter of the first of Corinthians, from which we get aid in this inquiry. Analyzed, we find the chapter to be a record of rights which Paul claims for himself and his fellow Apostles, and in a way which shows that *he* thought the Corinthians to be harboring unwarrantable inferences in questioning these rights. His right to maintenance, with whatever family he had, at the expense of those among whom he labored; his right to forbear manual labor, as did some of the Apostles. And still, it is a record of his waiving these rights.

It is the Apostle's declaration of freedom from any obligation by which his fellow men could demand that he should be the servant of men for their conversion, with the assertion that he enslaved himself to all, complied with the rites and customs of both Jews and Gentiles to the extent of accommodating himself in all things to all men, that he might by all means save some.

Have we not here the *positive* in the life of the Apostle, within which was his entire course for the Gospel's sake; excluding, on the one hand, everything that was incompatible with his purpose, and including, on the other, everything that could be made subservient to it?

Was he of rich intellectual culture, and of ample means to indulge his literary taste; in judicial knowledge not a novice; of singularly untarnished reputation, and in his religion an approved zealot? Did he aspire to go from the school of Gamaliel to the title and office of a doctor of the law, and "to be an eminent member of that theological party, to which so many of the Jews were looking for the preservation of their national life, and the existence of their national creed?" And surrounded by influential friends, and distinguished for the ardor with which he prosecuted his design of exterminating the infant Christian Church, was he rapidly gaining the goal for which he

aimed? The knowledge which he had intensely sought, he eagerly abandoned as he came into the light which beamed from the mountains of Judea, eclipsing all that ever shone from Olympus or Parnassus.

The religion in which he was nurtured, and which he conscientiously believed, he renounced; and this renunciation involved self-excision from Jewish kindred and society and church, and from the literature, science, and philosophy of his sphere. And the work on which Paul entered, was that of preaching the doctrines of the despised one of Nazareth, who was mocked and crucified at Jerusalem, who died and was buried—to spend his life with all his powers, to know nothing but to do everything in the face of all obstacles, until seas were crossed and continents traversed, and every kingdom leavened with the glad tidings of Christ. In his Second Epistle to the Corinthians, he graphically, with his customary brevity, shows what were the obstacles, and perils, he surmounted.

And, moreover, there was his labor for daily bread during his Apostleship, insomuch that his hands were scarred with the toil of years when he held them to the view of the elders at Miletus. And to the Thessalonians he wrote, as he might have written to all the churches, "ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God."

The world crucified unto him, and he unto the world; he crucified with Christ, that he might live the life which, as an Apostle, he lived in the flesh. How comprehensive, therefore, is the meaning of the words "*this I do,*" as they come from the Apostle of the Gentiles.

"*This I do,*" was his *life* of renunciation—excision—consecration—crucifixion, "for the Gospel's sake."

II. The *Cause* for the sake of which such was the course of the Apostle.

"This I do, for *the Gospel's sake*."

We remark—It was a cause of the greatest *moral* dignity.

The cause is comprehended in the name of Jesus, which Paul was to bear "before the Gentiles, and Kings, and the children of Israel," as the alone "name under Heaven, given among men, whereby we must be saved."

The cause "of the Gospel of the Grace of God,"—the salvation of souls, and the conversion of the *world* by God's grace, through our Lord Jesus Christ. It is impossible to conceive of another cause which, from its nature, is invested with such a measure of moral dignity; since in this respect it luminously, and immeasurably, transcends every other.

The progress and consummation of many another cause may be attended with good to the bodies and souls of men; but it must infinitely fail of doing for *either* what the Gospel, in its achievements, does for *both*; for, by its inherent properties, its scope compasses the good there is in every cause.

The Gospel begins its work for the good of mankind, where no other cause, having in view the welfare of man, begins its work,—at *the heart*, to new create it, that from henceforth it be the workmanship of God "created in Christ Jesus unto good works."

There is contained in the Gospel a system of Moral Science, and Christian Ethics, and Divine Philosophy, which *effectually* works, and is worked by, the peculiar truths which the sacred writers teach respecting our depravity and ruin, our redemption by Christ, and the result of our present conduct in a state of endless retribution.

For a city besieged the problem was once solved, how to rid the nation of its enemies by their universal destruction. But for a *world* conquered by "the prince of the power of the air," the problem which the Gospel solves is, how to hurl *this* prince from his throne, and change the enemies of God

into his friends,—whether found in the palace or the hovel,—the schools of philosophy and chief places of learning, or in the nurseries of ignorance and superstition,—how to raise them from the depths of sin to the true dignity of manhood and brotherhood on earth, and to the sublimity "of kings and priests unto God" in heaven.

Such is the nature of every other cause except that of the Gospel, that, benevolent as the cause may be, it can never trace its triumphs into that world, where the everlasting anthem of redemption is sung,—the key notes of which the Gospel alone can give.

We adduce the *nature* of the Gospel, to show that its cause is of the greatest moral dignity.

Again. It was a cause which the Apostle knew to be effectual in its progress.

Even "the power of God and the wisdom of God," "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It was from Ephesus, that pleasure-loving city in Asia Minor, the most illustrious seat of idolatry in the whole pagan world, Paul wrote to the Corinthians—there, where the worship of idols was intrenched in the hearts of the people, not only by its adaptation to promote every sinful indulgence, but by the learning and wealth which it there concentrated, and by the strength of the civil arm which was around it for its defence. For more than three years had the power of the Gospel, under the preaching of the Apostle, been witnessed in this city, confounding the Jews in the synagogues, and oppressors in the school of Tyrannus, gathering a church, and undermining the temple of Diana;—unmistakable evidence, this, of its being effectual in its progress. And similar was the evidence of the power of the Gospel, in all the regions through which Paul had passed, and in nearly all the principal cities which he visited, publishing the name of Jesus and salvation by none other. He knew that it was

effectual in its operation, and had the trophies of its victories not only in the cities of the Jews, but in the cities of the Gentiles likewise. He had been with Barnabas at Antioch, "the Heathen Queen and Metropolis of the East," and had seen the grace of God, and was glad. With Barnabas he had journeyed on a missionary enterprise to Seleucia, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra and Derbe; and such was the effect with which the Gospel was preached in these cities, that many Jews and Gentiles believed, and glorified the word of the Lord. Churches were established in the faith, and increased in number daily. From Troas westward, in answer to the call for help, the empire of Jesus Christ took its way, "to subdue the powers of an extensive heathen region, and bring the civilization of the world into captivity to the obedience of Christ." In Philippi, Thessalonica, Berea,—in licentious Corinth,—so distinguished for its refinement and learning as to be called "the light of all Greece," the Apostle had preached Jesus and the resurrection, and had seen the Gospel's might, in its progress, to get to itself many believers and faithful disciples of its great Teacher, in these strongholds of heathen darkness. But, more than all, he had himself *experienced* the efficacy of the Gospel in its march, when, on his way to Damascus, *he* was made an obedient subject of the faith which he hated, and called to be an Apostle of Jesus Christ, and to witness in others, by his own preaching of the Cross, what in his own conscience and heart he had felt, that it was mighty through God for the work whereto it was sent.

With respect to this cause, we observe, moreover, Paul believed in its prospective conquests. He believed that Jesus Christ of Nazareth, who was crucified, and whom God raised from the dead, was the corner stone of a spiritual temple,—the temple of God, to which the law of Moses and the temple at Jerusalem would give place; that Jesus was "the Christ of God," and the *preaching* of Christ crucified the power of God which was to outroot the tenets of Pharisees and Sadducees,

and demonstrate the foolishness of the doctrines of the Rabbinical schools, and be the glory of God's people, Israel. He believed that, through the blood of Christ, they who were far off had been brought near, and both Jews and Gentiles made one, the wall which parted them being taken down; and, that now the light to lighten the *Gentiles* would shine upon them, to whom, far hence, he was to go, and of whom there would be the seals of his Apostleship. With the eye of faith, the Apostle surveyed the regions through which he was to pass, where so many millions were sitting in the shadow of death, and saw the triumphal progress of the Gospel even to Rome; and that proud capital of a great pagan empire, yielding to the cross,—a church in the household of Cæsar,—"and her seven hills as the seven golden candlesticks, to send the light of truth abroad."

"Go ye into all the world, and preach the Gospel to every creature;" and "lo! I am with you always, even unto the end of the world." "And I, if I be lifted up, will draw all men unto me." "This command and promise which constitute the great missionary charter of the Church for all time, and in which is the sum and theory of all spiritual instrumentality," being believed by the Apostle, could he question that facilities would be multiplied to diffuse the knowledge of salvation, until the whole world would be filled with "the light of the knowledge of the glory of God in the face of Jesus Christ," "as the waters cover the sea?"

Finally. To this cause—the cause of the Gospel—was justly due the offering which Paul made.

It was in accordance with the spirit of the Gospel that, having been made a subject of its renewing grace, and a partaker of its faith, he should most earnestly desire to be its minister "according to the gift of the grace of God given unto (him) by the effectual working of His power, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities

and powers in heavenly places might be known by the *Church*, the manifold wisdom of God."

This only, on the part of the Apostle, would have been Christ-like.

The cause was the cause of God—who "so *loved* the *world*, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

And the cause of him "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It was the cause of him, who, as the Apostle declares, loved *him*, and gave himself for him. It was the offering of *himself*. "Lord, what wilt thou have *me* to do?" Make me what thou wouldst—use me as thou wilt. My talents, acquirements, property, time, body, soul, life, in all that life can be—from day to day, until life shall end, one continued offering I make to thee.

"Zeal and duty are not slow,
But on occasion's forelock watchful wait."

As it pleased God to make the foolishness of preaching the foremost instrumentality, by which to diffuse the Gospel to the salvation of them that believe—to the Gospel was justly due what the Apostle could give, *himself*, to be of the great company of preachers by which the earth should be belted with the doctrines of the One crucified. Had Paul made a less offering to the cause, how vastly below the sublimity of the object of the Gospel would the offering have been; and how vast the chasm between it and the transcendent character and rights of Him with whom the cause originated! And standing as the Apostle did, at the very commencement of "the work-days of the spirit process," by which the world was to be reclaimed by such means, as God had appointed to give success to the truth, of what an illustrious example of life-long preaching of Jesus

Christ, and of missionary zeal, would the Church have been deprived, had he not devoted his *life* to the furtherance of the Gospel?

III. But let us come to the *Reason* which the Apostle gave for his course.

"And this I do for the Gospel's sake, *that I might be partaker thereof with you.*"

That he might save himself, and those to whom he preached; that he might be of the number of God's laborers in extending the Kingdom of the Redeemer, gathering and confirming churches, and at last be like the Son of God and see him as he is, not only made Paul's soul strong to labor, but to endure great things for the name of Jesus. This great object buoyed him up; it carried him forward; it enabled him to surmount obstacles in the way of his preaching the Gospel, such as have not been exceeded in number, nor in magnitude. Though greatly disappointed, and much grieved, at the unpropitious result of his labor in some places; and most disappointed, and most grieved, by the conduct and state of some of the churches, to which he looked for "better things;" though deeply conscious of his weakness, and, at times, filled with forebodings and fears, knowing not the things which should befall him, save that the Holy Ghost witnessed in every city, that bonds and afflictions were in store for him, and always weary by incessant toil; yet, never was he so greatly in this condition, as not to find in this reason a motive, which made him persistent in his service of Christ, to the frequent hazard of his life, and through the hottest fires of persecution even to the block of martyrdom. He could recollect the years which he spent in the schools, and all the circumstances which, as they cradled his infancy and nurtured his manhood, gave occasion for the highest expectations, with respect to what he would be and do, for his nation and the Jewish church. All along through his twenty-years Apostleship, there were points from which Paul must have

looked back to the scenes through which he had passed, and the conflict he had endured, but no expression of regret in view of his course fell from his lips or had place in his heart. In his first, and in his second Roman imprisonment, when most of his earthly friends forsook him, and he foresaw his sentence to death, not a regretful word did he utter. His life had been an eventful one of exhausting service for the Gospel's sake, for which he was to die, but of which he had no occasion to speak, as it rapidly approached its end, as spoke one of Europe's veteran diplomatists of the results of his life: "Behold eighty-three years past away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without other results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

By the labors of Paul the proclamation of the Gospel had been accomplished in full measure, that all the Gentiles might hear. And his last words were of his readiness "to be offered," and of "a crown of righteousness" which he was confident awaited him beyond the grave. Nor in that "crown of righteousness" is all of what is, for what the Apostle did for the Gospel's sake. But, "bequeathing to the Church in her government and her discipline the legacy of his apostolic labors—leaving his prophetic words to be her living oracles—pouring forth his blood to be the seed of a thousand martyrdoms"—truly, *he* could have said, "in the very article of death, with his mind as clear as the setting sun without a cloud, and as luminous too," and with *meaning* in the words—"I yet live!" For, "he being dead yet speaketh," and will speak, until "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat."

There is a practical, personal application of this subject by which it is to be made useful. We come to it in the remark, that the Gospel should be no less with us than it was with the Apostle. Is it not to-day the same glorious Gospel of which

he was a preacher—to be preached with like glorious results? The same Gospel now as then, and to achieve like victories? Truly, to the Gospel all principalities are to come down, even the crown of *their* glory; for by its "Christ, the power of God and the wisdom of God," the reign of Israel's Redeemer is to extend from sea to sea, and from pole to pole. The claims of the Gospel upon *us* can be no less than they were upon the Apostle. We should be as willing to be wholly used for its advancement as was Paul. "A good minister of Jesus Christ" feels the authority of these claims; therefore, he is such for the Gospel's sake. Free from all men, yet does he make himself servant unto all, that he may gain the more. And, far better would it be that that man should be out of the ministry, than in its calling, who cannot say with the Apostle, "Woe is unto me if I preach not the Gospel."

And every sacrifice to preach the Gospel has its example in Paul.

What though the cost to its minister be the relinquishment of all he counted gain? What though to continue in the ministry he is forced to labor with his own hands, or to lack things needful for himself and for those whose interests are intrusted to his care? What though the measure of his life is filled with cares and perplexities, and shortened too, if it must be, to preach the Gospel of the grace of God? Come what will, and come what may, in fulfilling his ministry, before him in the path was Paul, who, of "the hope of the Gospel," wrote to the Colossians: "whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church."

We have heard it said in a censorious spirit, the tendency of ministers at this day is, to secularization. The complaint is, that some of this holy calling combine with it another, and do not give themselves wholly to their appropriate work; as though they did this of choice, and were not compelled to it by

the meagre living which is given them by those unto whom they have sown spiritual things; as though it were not with painful reluctance they engaged in any other work, for a day or an hour, than that of performing the duties of the office in which their whole soul is wrapped up, to obtain the means of subsistence, which all their fidelity in the ministry has never brought to them from those, who, in justice, should have provided these means for their pastor. Verily, it has come to pass that if ministers give themselves wholly to the functions of their office and have not a sufficiency for themselves and families, the question is asked with much astonishment, why do they continue in the ministry to the omission of the christian duty of providing for their own, and their own house. But, if from a people whose society-support of their minister gives him not enough to fulfill this manifest duty, he goes to another people of more means, or more willing to have him "live of the Gospel," then the exclamation of some is—"O, we see how it is; though they are the ministers of Him who was anointed to preach the Gospel to the poor, yet how unlike the Savior; they do not remain to preach it, and suffer with the poor, but go to bear it to the rich, or where they will get more of the things of this world."

Now, we hold that that minister is but following in the footsteps of Paul in sacrifice and suffering, who, conscious that he is called to be a preacher of the Gospel, remains in his calling, though at the cost, if necessity requires it, of daily labor in some avocation for daily bread, that he may preach the Gospel. And although in this course there is a hardness which Churches, we are sure, do not lay upon their ministers without the displeasure of God in his withdrawal or withholding of some blessing, still it is comforting to such ministers to know that there was a workshop in Corinth where Paul made tents, by reason of the necessity that was put upon him, and at the same time preached the Gospel to the Corinthians—nor was he for that reason any the less an ambassador of heaven.

And we may learn from this subject, that the well-sustained office of the Gospel minister has distinguished honor, as well as signal labor, and great reward. It is God's ordinance, and gloriously has he owned and honored it in the world; and he will own and honor it while the world lasts. The subject of the minister is Jesus Christ—*his* cross his pulpit—*his* blood his eloquence. Though his preaching the Gospel "may be a poor exhibition of a rich subject, still, the call of God is in it; the Savior is in it; the promise of the Spirit is in it; and in it the conversion of souls." I quote the words of Robert Philip: "Even that kind of preaching, which never won applause by its eloquence, nor kindled public curiosity by its flame, has made Britain and America whatever they are, as holy nations, and much of what they are as free and powerful nations. * * * * * * And a great majority both of the dead in Christ, and of the living in Jerusalem, were won to Christ not by the giants of genius or erudition, but by the watchfulness and fidelity of *hard-working* pastors. The claims of the pulpit do not, therefore, rest upon the memory of its brightest ornaments. They rest far more upon the memory of its countless converts. Its record is on high. All in heaven who washed their robes in the blood of the Lamb, are the vouchers and the trophies.

"The pulpit—the *ordinary* pulpit, has always been the chief means of filling heaven. No other chair of verity can point to the multitudes around the throne, and say—'Behold the children whom God hath given me.'

"The pulpit can say with all truth of all the redeemed amongst men—'all these souls are mine' instrumentally; whereas it is more than doubtful whether there be *one* soul in heaven, to whom anything on earth was so useful as preaching."

It is so; and in the faithful performance of the duties of his office, the bishop shall both save himself and them that hear him; and souls rescued from death are "gems brighter by far, than ever sparkled on the brow of royalty."

It only remains to be said what the text evidently teaches, that if we speed not the preaching of the Gospel for the Gospel's sake, we lack evidence that we are partakers of its benefits with those who preach it. For the text is the same as if the Apostle had said, that you, Corinthians, may give evidence that you are partakers of the Gospel by your endeavors to diffuse its light and to give it abundant success. And now, that I likewise, may afford evidence of my discipleship, and that I share with you in its present and future benefits, "this I do"—such is my life, "for the Gospel's sake."

As in the Church there are "many members in one body and all members have not the same office," we do not say that all are to give themselves to the work of the ministry. But what we do say, is, that all are to speed the preaching of the Gospel to every creature, by helping those who are "the called" to the work, *into*, and helping them *in*, the field; and that, if we do not this, we are wanting in scriptural evidence that we have been new created by the Gospel, the workmanship of God unto *good works*. For, how shall men hear the Gospel without a preacher? "and how shall they preach, except they be sent?" and how shall they be sent, except those who are all indebted to the Gospel feel the force of their obligations to send everywhere its preachers and support them in fulfilling their commission?

Through the Maine Missionary Society, we have now, as we have had, opportunity to further the Gospel in its progress, by aiding some of its ministers to preach it, where God has placed them in the field, and others to proclaim its truths whithersoever His providence shall direct. These ministers are not beggars for our alms. No preacher of the Gospel is of this class. He is a "servant of Jesus Christ," and "is worthy of his hire" from those who are blessed by his service, even as he gives them the opportunity of sending the Gospel to those who have it not. These missionaries are faithful, but *straightened*

servants of God, it may be, for they are of the class of which an eminent statesman, whose words did not exceed his knowledge, said in the most august tribunal of this nation:

"I take it upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the Gospel, who perform so much service to man, in such a full spirit of self denial, under so little encouragement from government of any kind, and under circumstances always much straightened and often distressed, as the ministers of the Gospel in the United States, of all denominations."

There is no ground of apprehension, however large may be your contribution, that any of these ministers will commit the offence, for which the Rev. E. Irving said he would be ashamed of a minister:

"Oh if thou grow rich—oh if thou shouldest die rich, I will be ashamed of thee."

It is true of them that the cloak and parchments, i. e., their decent apparel and their books,—these are their riches. They are living illustrations in America, of what Dr. Irving meant when he gave it in charge to Mr. McLeon:

"Brother: If God should bless thee with a wife and children, put no money in the bank for them, but write prayers in the word of the Book of Life. Be this thy Bank of Faith: Be this thy Exchange,—even the Providence of God, and let the Lords of the Treasury be the Prophets and Apostles who went before thee. Go thou out as poor a man as thou comest in, and let the living bury thee when thou diest."

Therefore show ye to these ministers, "and before the Churches, the proof of your love" for your country and for Jesus Christ, by a ready and Gospel apportioned contribution of your silver and gold "for the Gospel's sake,"—the more widely to diffuse, through their instrumentality, a saving knowledge of the Redeemer of lost Men.

ANNUAL REPORT

Of the Trustees of the Maine Missionary Society.

Another year has fled since the last gathering of the officers, members, and friends of our beloved Maine Missionary Society, and through the help of God we meet again, to review the missionary history of the year past, and to gird ourselves afresh for future cares and duties. The last year's laborers in the missionary field are not all with us. Mr. Greenleaf Cheney, who, soon after commencing the work of preaching the Gospel, spent a few months of the year at Jackson and Brooks, and was highly esteemed for his devoted piety, and diligence in the service of his Master, has recently fallen asleep in Jesus. The Rev. James B. Howard, ordained the last December pastor of the new church and society at Rockport, with very fair prospects of usefulness in the good work of laying foundations, to which with enthusiastic eagerness he had devoted himself, was soon laid aside by ill-health, and will not probably be able there to resume his labors. The Rev. Harrison Fairfield, ordained as an evangelist at Bristol Mills, in January last, on the same day on which a new church was organized, was prostrated by disease about the last of April, when some ten or twelve persons in the congregation were indulging a hope in Christ, and the prospect was very encouraging of a continued blessing.

By such events we are admonished faithfully to work in the Lord's vineyard, while strength and opportunity are given us; and ceasing from man, whose breath is in his nostrils, to trust in Him, who liveth ever more, and who never fainteth, nor is

discouraged, while as Head over all things to the church, by a succession of feeble dying agencies, such as it pleases Him to employ, He is steadily carrying forward His gracious designs, often in a very "mysterious way" towards their sure and glorious completion.

Let us praise Him for all the good effected by means of this Institution, and that upon this, its 48th anniversary, we can find, in the review of the past year, so many tokens of His continued favor.

The usual Tabular View will now be given. Where a * is attached to donations to the Maine Missionary Society, it is designed to intimate, that those sums, though collected within the year, are not acknowledged in the Treasurer's Report, but will be in the report of next year.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
1. ALBANY.				105	66	1		5	9 80	
Rev. Lorrain Wood, *s. s.*	June 27, 1854.	9m.	94							
2. ALEXANDER.				55	12	12		10	3	
COOPER.				55	18		1	1	1	
Mr. Charles H. Emerson, *s. s.*	May 1, 1854.	7	114							
Mr. S. D. Hosmer, *s. s.*	April 25, 1855.	6								
3. ALNA.				100	85				19 50	27 50
Rev. Samuel Talbot, *P.*	June 27, 1854.	12	125							
4. AMHERST and AURORA.				90	29			2	27 73	38
Rev. Henry S. Loring, *P.*	Nov. 1, 1854.	6	50							
5. ANDOVER.				125	44		2		2*	
Rev. Mark Gould, *P.*	June 27, 1854.	12	126							
6. ANSON VILLAGE.					no ch.				1	
SOLON VILLAGE.				50						
Mr. Orson P. Allen.	Mar. 23, 1855.	1½	44							
7. BALDWIN.				50	12				7 70	
Mr. Prescott Fay.	Feb. 20, 1855.	1½	30							
8. BELFAST, *North.*				200	50	2		35	47 49	55
Rev. J. R. Munsell, *P.*	June 27, 1854.	12	150							
9. BENTON.					*15					
FAIRFIELD.					14					
Rev. James M. Palmer, *s. s.*	June 27, 1854.	2½	38							
10. BENTON.				no ch.					10	
HUNTER'S MILLS.									12	
Mr. N. B. Blanchard.	Jan., 1855.	½	13							
Mr. Mason Moore.	Mar. 23, 1855.	1½	36							

TABULAR VIEW.

REMARKS.

1. Owing to the drought of the last year, and the "loss of two or three liberal subscribers," it has been found more difficult to provide for the minister's support for the second year, than it was for the first. "Every one," however, "has willingly and cheerfully done what he thought with ordinary success he might be able to do."

2. The last Fall a very delightful season of spiritual refreshing was experienced at Alexander, and a Church was organized of nine members, to which three more have been added since. Mr. Hosmer, a young man recently from the Seminary at Andover, commenced his labors in this field on the last Sabbath in May, under very favorable auspices. At Alexander, especially, the prospect of growth and enlargement is highly encouraging.

3. This Church has been afflicted by the loss of several valuable members. One of them, "a young man of large heart and uncommon promise, who was fast making his way towards the Gospel ministry, having already completed his collegiate course—suddenly was not, for God took him."

4. This people, after attempting to sustain the ministry without aid for two years, have thought it necessary, by reason of loss in pecuniary strength, again to receive it. They are attending to their own affairs, and fulfilling their engagements, with increased promptitude and punctuality, and it is hoped, "that on the whole there is some advance in spiritual things."

5. An unusual number of removals during the past year—including four members of the Church—one of them the leader of the choir and a prominent man in the Church. These losses are severely felt. "It is thought that there is at the present time (June 15,) an unusual desire with a portion of the Church for a refreshing from the presence of the Lord, and considerable thoughtfulness and feeling on the part of some of the impenitent."

6. For several years past no attempt has been made to sustain Congregational preaching at Anson Village. Mr. Allen found "a good number favorably disposed," and some individuals, of whom a Church might be constituted. It was a subject of regret, when he left, that the place could not be immediately supplied by some one else."

7. Of the Church in Baldwin but one male member remains, and the number of female members is small. Mr. Fay was kindly received, and an earnest desire expressed for the continuance of his services.

8. This Society has raised $50 more this year for the support of their minister, than before. They have also made more liberal contributions to benevolent objects. And He who hath promised, that they who sow bountifully shall reap bountifully, hath bestowed upon them rich spiritual blessings.

9. The endeavor to retain Mr. Palmer at Benton failed of success, for want of a house for him to live in. Since his departure (in August last,) there has been no Congregational preaching at Fairfield, and very little at Benton. At present it is not deemed advisable to furnish a supply at Kendall's Mills. Of the Church in Benton but one male member now remains.

10. The services of Mr. Blanchard (of the Bangor Seminary,) and Mr. Moore (from Andover,) were in a good degree acceptable; and the hope is still cherished, that a stated ministry may yet be established in this region.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
11. BINGHAM.				125	73			1	7*	12
SOLON VILLAGE.					10				9*	5
FORKS OF THE KENNEBEC.										
Rev. Sidney Turner, *s. s.*	June 27, 1854.	12m	126							
12. BLANCHARD.				75	55			1	32	20
GREENVILLE.				no	ch.					
SANGERVILLE.				100	26	2			6	1
Rev. John A. Perry, *s. s.*	June 27, 1854.	12	210							
13. BRADFORD.				124	28			1	7	3 84
KENDUSKEAG.				175	63	3		1	24*	19
Rev. Sol. E. Bixby, *P.*	June 27, 1854.	12	225							
14. BRIDGTON, *North.*				100	48				28	
Rev. Horace Wellington, *s. s.*	June 27, 1854.	6	25							
15. BRISTOL MILLS.				85	17	2	7	12	27	20
Rev. Harrison Fairfield, *s. s.*	Sept. 15, 1854.	9½	100							
16. BROWNFIELD.					42				7	
HIRAM.					16					
Rev. David Gerry, *P.*	July 1, 1854.	6	91							
	Jan. 11, 1855.	6	63							
17. BROWNVILLE.				115	89		1		22 76	39
Rev. Wm. S. Sewall, *P.*	June 24, 1854.	12	100							
18. BURLINGTON and vicinity.				100	21			2	19 50*	20
Rev. E. M. Wright, *s. s.*	June 27, 1854.	3	50							
	Nov. 1, 1854.	9	188							

TABULAR VIEW.

REMARKS.

11. Nothing of special interest reported. At the Forks of the Kennebec, where Mr. Turner has recently spent several Sabbaths, meetings are very well attended, and a flourishing Sabbath School is in progress.

12. The people at Blanchard, during the past year, have expended more than $300 in completing and setting in order the house of God. A very deep interest is taken by them in the cause of temperance. At Greenville a "goodly number" attend public worship; but they have no sanctuary, no organized Church, and but little is done by the people themselves for the support of preaching. At Sangerville, meetings are well attended, and there have been pleasing indications of increased religious interest. In one part of the town a few hopeful conversions have occurred.

13. A debt of $100 is due upon the meeting-house in Bradford, which will soon, it is believed, be liquidated. The town is increasing in population and prosperity, and there is a fair prospect opening upon this Church of stability and growth. From the Church at Kenduskeag some valuable members have gone to the West. "The general aspect of things is more hopeful."

14. Since the departure of Mr. Wellington for St. Johnsbury, Vt., an arrangement has been made for the Rev. Mr. Dodd to supply the pulpit at North Bridgton one half the time.

15. On the 30th of January last, a new Church was organized in this place of eight members, to which nine have since been added. On the same day Mr. Fairfield was ordained, as an evangelist, but in the expectation that he would assume the pastoral care of the new church and the society connected with it. Near the beginning of the winter there began to be an unusual interest in the preaching of the Gospel, and soon after in prayer meetings also. The interest increased, until about the middle of spring, when the Church was much revived, and fifteen persons attended an inquiring meeting. Twelve, from among the best class of young persons in the community, have indulged hope. Since the last Sabbath in April, Mr. Fairfield has been laid aside by ill-health. [On July 11th, he died.]

16. About the last of July, 1854, Mr. Gerry was able to resume his labors. Until the first of May, he spent the most of his time in Brownfield. Since then, he has divided his time equally between Brownfield and Hiram. In the former place, those who have borne the burden of supporting the ministry for several years, are beginning to be disheartened, for want of co-operation, where they feel that they have a right to expect it; and whether the things that remain and are ready to die can be strengthened, appears exceedingly doubtful. At Hiram the prospect is brightening.

17. This people are building a new parsonage, and the ladies are plying their needles to raise $100 towards it. Church discipline is too much neglected, and "the state of religion is very low."

18. "Temperance has made greater progress, than in any former year of my residence here." "Our chief source of discouragement is the absence of the greater portion of our young men" (being engaged in the lumbering business) "for a large portion of the year. The people generally are coming to feel, that they cannot live without the stated means of grace, and are willing to do all, they think they are able to do, for their support." Mr. Wright preaches occasionally in several different neighborhoods in the vicinity of Burlington, some of them eight or ten miles distant.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
19. BUXTON, *North.* Rev. Geo. W. Cressey, *s. s.*	June 27, 1854.	12m	100	105	51	7	3	9	20	30 04
20. DEDHAM. Mr. Edward S. Palmer, *s. s.*	Aug. 31, 1854.	6	75	165	39			6	14	71 33
	Jan. 11, 1855.	6	75							
21. DEXTER. Rev. Philip Titcomb, *s. s.*	June 27, 1854.	4	67	55	49				15	
22. DIXMONT. Mr. George A. Pollard.	Mar. 23, 1855.	2	28	75	15			1	8 55	
23. DOVER and FOXCROFT. Rev. Wooster Parker, *P.*	June 27, 1854.	12	150	170	140				70	
24. DURHAM. Rev. Wm. V. Jordan, *s. s.*	Nov. 20, 1854.	7	88	90	40				40	20
25. FARMINGTON FALLS. CHESTERVILLE. Rev. John Forbush, *s. s.*	June 27, 1854.	6	100	125	17 31	4	4 1	4	9 16	
26. FARMINGTON FALLS. MERCER. Rev. John Forbush, *s. s.*	Jan. 10, 1855.	6	100	90	47	2		2	6 50	
27. FLAG STAFF and vicinity. KINGFIELD. Rev. David Turner, *s. s.*	June 27, 1854.	6	48		37				3	
	Jan. 11, 1855.	6	56		10					
28. FRANKFORT MILLS. Rev. Alfred L. Skinner, *s. s.*	June 27, 1854.	6	75	100	19	2			30	
29. GARLAND. ATKINSON. Rev. Peter B. Thayer, *P.*	June 27, 1854.	3	37	125	60			6		
	Nov. 1, 1854.	9	113	100	30				6	

TABULAR VIEW.

REMARKS.

19. "We have cheering intelligence to communicate, the Lord is in the midst of us. Early in the spring an unusual seriousness and stillness pervaded our Sabbath assemblies. For the past few weeks (June 12) one after another of our young people to the number of nine have been met by the Spirit, and give pleasing evidence of renewing grace. Others are much concerned for their souls, whom we hope and trust the Lord will yet visit with His salvation."

20. In connection with the meeting of the Penobscot Conference in this place in January last, there has been an increase of religious interest, and "some souls," it is believed, "were converted to God. Four persons are propounded for admission to the Church." During the winter and spring revivals have occurred among the Methodists and Freewill Baptists, among whom "a better state of feeling exists towards us, than has hitherto existed."

21. This Church and Society, after an arduous struggle for many years constantly to sustain the institutions of religion, have been so far weakened by the removal of valuable members, that they feel obliged for the present to abandon the enterprise.

22. For nearly a year there had been no stated congregational preaching in this place. Mr. Pollard was very kindly received, "considerable interest was evinced especially by the young in attending meetings and the Bible class, one hopeful conversion occurred," and an earnest desire was expressed for the continuance of Mr. P.'s services. The expectation is, that he will return and spend a few months with them, previously to his departure on a mission to the Armenians in Turkey.

23. This Church expect to raise $50 more for the support of their minister the coming year, than they have raised before.

24. This society is feeble, but having removed and fitted up anew their house of worship, they deemed it highly important to secure the stated ministrations of the Gospel, and have engaged for one year the services of Mr. Jordan. His report is—"a very pleasant Sabbath School—temperance cause flourishing—a small, united Church, a pleasant people, kindness and courtesy from all, an apparent eagerness to hear the word, and prospects improving."

25. Since the close of Mr. Forbush's labors at Keith's Mills in Chesterville, they have been supplied one fourth of the time with preaching on the Sabbath by Mr. J. Burnham, preceptor of the Farmington Academy.

26. A little improvement at Mercer, since the labors of Mr. Forbush commenced.

27. "The state of things at Flag Staff is quite encouraging at the present time. Meetings are well attended. They feel very grateful for what the Society has done for them, and hope to be remembered in future. There is a large field in this back region, where a missionary of the right stamp would be useful."

28. Since Mr. Skinner's departure last winter, Mr. P. B. Chamberlain has supplied, and will continue to, until the last of July. They very much need a settled, permanent ministry.

29. The parsonage at Garland, a very good building, has been completed and paid for (nearly) during the past year. "Some five or six persons, all in the morning of life, have believed, as we hope, to the saving of the soul. Two are pursuing their studies, and we hope may by the Providence and Spirit of God be directed to the ministry." At Atkinson nothing has occured of special interest. The Church has been weakened by removals.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
30. GOULDSBOROUGH.					no			1		
Mr. Truman A. Merrill.	Aug. 31, 1854.	2 m.	41		ch.					
Mr. Samuel Hopley.	April, 1855.	½								
31. GRAY.				100	55			1	43*	
Rev. Allen Lincoln, *P.*	June 27, 1854.	12	150							
32. HARRISON.				125	90				18	13 50
Rev. John Dodd, *s. s.*	Aug. 1, 1854.	5	44							
33. HOULTON.				125	13		2		20 87	
Mr. C. P. Felch, *s. s.*	June 27, 1854.	6	150							
Mr. R. W. Emerson, *s. s.*	Jan. 11, 1855.	6	75							
HODGDON.					13					
34. ISLE DE HAUT.				50	no				3 16	
Rev. Joshua Eaton, *s. s.*	June 27, 1854.	12	100		ch.					
35. INDUSTRY.					67					
MERCER.										
Rev. E. S. Hopkins.	June 27, 1854.	6	53							
36. JACKSON and BROOKS.				75	60				20 11	
Mr. Greenleaf Cheney, *s. s.*	June 27, 1854.	4½	42							
37. KENNEBUNKPORT, 1st p.				100	73			1		
Rev. John Baker, *P.*	June 27, 1854.	12	100							
38. KITTERY POINT.				75	40				24 25*	26 79
Rev. A. W. Fiske, *P.*	June 27, 1854.	12	100							
39. LIMINGTON.				150	90			6	12 76	11 79
Rev. J. H. Garman, *P.*	June 27, 1854.	12	150							
40. LINCOLN.				95	21	2		4	23 75	12
Rev. Alvan J. Bates, *P.*	June 27, 1854.	12	225							

TABULAR VIEW.

REMARKS.

30. "In the different portions of this town there are (1854) six or seven Sabbath Schools—two of which are conducted wholly by ladies.—Most of the people respect the institutions of religion." Since the short mission of Mr. Hopley the last spring some effort has been made to procure means for his permanent support, should he labor among them again.

31. "This Church is in a low and depressed condition. Several of our more prominent and leading men have removed to other parts of the country, some who have always been pillars have fallen, and we look in vain for others to rise up and supply their places. The congregation is not diminished, nor is the Sabbath School smaller than usual, and one hopeful conversion of a most interesting character has convinced us, that God has not entirely forsaken this part of his Zion."

32. "Five or six families have moved away during the year, three of whom were members of the Church—a great loss to the Church, the Sabbath School, and will hereafter be in pecuniary support." Since the commencement of the present year (1855) Mr. Dodd has divided his Sabbaths between Harrison and North Bridgton, in the latter of which places he now resides.

33. Mr. Felch's valuable services at Houlton ceased in December last. Since then Mr. Emerson has supplied three-fourths of the time there, and one-fourth at Hodgdon. Both these Churches are feeble; but they know not how to live without the Gospel. Since Mr. Emerson came to Houlton, the congregation has increased, and his services we are told have been "very acceptable."

34. No Church has yet been organized, though "as many as ten or twelve persons give evidence of piety. The good women here feel that we must have a chapel, and have moved in the thing." Some donations have been obtained for this purpose in Massachusetts, and more have been promised.

35. The Church in Industry has been for many years without a pastor, and its strength has been very considerably weakened of late. Mr. Burnham of Farmington, has been requested to supply them with preaching on the Sabbath.

36. Mr. Cheney's services were highly acceptable, but he was obliged to leave before winter, and was not able to return in the spring, on account of feeble health. They have had several Sabbaths' preaching at Jackson from students of the Bangor Seminary.

37. "The heaviest subscriber for the support of the ministry having removed from town, the young men in the society (most of them out of the Church) rallied and made up the deficiency."

38. The pastor of this Church has united during the past winter with two other ministers of Baptist denominations, in sustaining weekly religious meetings in five school districts. They have been well attended, and are to be continued. He has delivered a series of discourses, endeavoring to make them in a good degree practical, on Church history—beginning with the advent of Christ. Some progress, but many discouragements.

39. Some improvement in the condition of this Church and Society during the year. An unusual religious interest among the young, resulting in several hopeful conversions.

40. A year of more than usual encouragement. "Though we have had no revival in the Church, yet God has been pleased in a still, silent way to move upon the hearts of several, so that they have experienced, as we hope, a saving change. There is seriousness at present (June 4) upon the minds of some."

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
41. LITCHFIELD, *(Corner.)*				100	68	2	7		8 55	27 83
Rev. Benjamin Smith, *P.*	June 27, 1854.	12m	100							
42. LITCHFIELD, *(Pleasant Valley.)*									5	
Mr. J. H. P. Frost.	June 1, 1854.	2½	42 33							
43. LOVELL.				100	89	2			6	
Rev. Joseph Smith, *P.*	June 27, 1854.	12	100	120						
44. MACHIASPORT.					50			1		
WHITNEYVILLE.					25				1	
Rev. G. Bacheller, *s. s.*	June 27, 1854.	12	100							
45. MADISON.					34		1		14 48	
SOUTH ANSON.					41				15 02	
Rev. Thos. G. Mitchell, *s. s.*	June 27, 1854.	12	150							
46. MAPLE GROVE, FORT FAIRFIELD,					12				14	
SALMON BROOK,					10				6	
LETTERS F and H.					3					
Rev. Elbridge Knight, *s. s.*	June 27, 1854.	7	145							
47. MECHANIC FALLS.				115	50	2		1	61	33
Rev. Enos Merrill, *P.*	June 27, 1854.	12	150							
48. MONMOUTH.				75	30				20	10
Rev. J. H. Conant, *s. s.*	June 27, 1854.	12	126							
FAYETTE.	Oct. 24, 1854.	2	28		17					
49. MONSON.				100	80	2	1	1	39 34	53 04
Rev. Horatio Ilsley, *P.*	June 27, 1854.	12	150							
50. MOUNT DESERT.				115	106	2			48	
Rev. Samuel Bowker, *s. s.*	June 27, 1854.	2	20							
	Aug. 21, 1854.	10	83							
51. NAPLES.					no ch.					11
RAYMOND.					10					
Rev. N. W. Sheldon, *s. s.*	Sept. 9, 1854.	3	91							
52. NEWFIELD, *West.*				100	73	2	1		20	5
Rev. William Pierce, *s. s.*	June 27, 1854.	4½	37							
	Nov. 15, 1854.	7½	78							

TABULAR VIEW.

REMARKS.

41. "No marked change, in relation to the circumstances or prospects of this Church, have occurred during the past year. More has been done to sustain the Gospel this year, than ever before, with but a small increase of means. They have done what they could, and have done it promptly."

42. For the present the attempt to build up a separate society in this neighborhood has been relinquished. Mr. Smith now spends a fifth of his Sabbaths here.

43. The last winter "there was a very encouraging interest in both parts of the parish; several were a good deal quickened, there was much wrestling prayer, and some interest among the impenitent, but the enemy sowed discord, and the Spirit was grieved away." A bell has recently been purchased for the house of worship at the village—"an enterprise started and carried forward by the Ladies' Sewing Circle. Their next move will be for a parsonage."

44. A more interesting state of religion at Machiasport, than for a long time before. Christians more engaged, a good attendance on the means of grace, error losing ground, and one man, a sea-captain, has indulged hope, and appears well. At Whitneyville an effort has been made to set the Church in order, which it is believed they will carry through.

45. The pecuniary strength of the society at Madison has been somewhat increased during the year. "Our Sabbath School is in a flourishing condition. Nearly all the children in the village, of a suitable age, attend it."

46. Very little progress, if any, in this region. It is still a day of small things. During the past year Mr. Knight has been taken off much more than is desirable, for the appropriate work of the ministry, by secular cares. It is confidently believed, that there will not be again the same urgent demand for this, as has existed the past year.

47. Several families, including four church members, have removed to other towns, thereby lessening somewhat the congregation. By removals and death some of the most reliable church members have been taken away. "There is some progress in a disposition to sustain benevolent objects."

48. Nothing of special interest reported from Monmouth. Nothing as yet done towards building a house of worship. At Fayette Mills a good congregation can be collected, but the number of resident church members has been lessened.

49. "Sabbath School in a good condition. Temperance triumphant."

50. Nothing of special interest reported from this large field, including some 200 families resident in five towns.

51. Mr. Sheldon was very kindly received. No other preaching at Raymond, while he was there. Earnest desire expressed by individuals in both places for the continued services of a congregational minister. The organization of a Church in Naples is thought desirable.

52. "Sabbath School does well. The cause of temperance prospers. The new law works like a charm. No one dares sell—hence but very little drinking. Good attention is given to the Word preached. More of our young people have left for the West than usual."

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
53. NORWAY.				175	36			3		
Rev. Asa T. Loring, *P.*	June 27, 1854.	2 m.	25							
	Aug. 31, 1854.	10	167							
54. No. 11,					no ch.				20 25	
MASARDIS.					"					
SALMON BROOK.					10					
FORT KENT.					no					
Rev. M. R. Keep, *s. s.*	June 27, 1854.	6	112		ch.					
55. ORLAND.				100	29				50	65
Rev. Hiram Houston, *P.*	June 27, 1854.	12	150							
56. ORONO.				100	50	7	3	11	20	100
Rev. St. L. Bowler, *s. s.*	Oct. 1, 1854.	9	150							
57. ORRINGTON, *East.*				100	57				29 29	
Mr. Samuel Hopley,	Aug. 31, 1854.	2	56							
58. OXFORD.				75	44	1	1		5	
WEST MINOT.					25					
Rev. Geo. F. Tewksbury, *s. s.*	May 4, 1854.	12	100							
59. PASSADUMKEAG.				75	8				15	
Rev. Wm. H. Merrill, *s. s.*	June 27, 1854.	2	37							
(for half the time.)	Aug. 31, 1854.	7	150							
60. PATTEN.					24			3	5	
(for one-fourth of the time.)										
Vicinity of PATTEN.										
Rev. Ephraim Fobes.	Jan. 11, 1855.	6	30							
61. PERRY.				85	60	2				
Mr. James W. Kidder, *s. s.*	Aug. 31, 1854.	10	100							

TABULAR VIEW.

REMARKS.

53. On the 3d of January last Mr. Loring was installed pastor of this Church. Under date of June 14 he thus reports—"Our numerical strength continues about the same. The character of our congregation for stability has greatly improved. Our Sabbath School is more than usually promising. This spring a class of young men has been formed numbering about a dozen. Our prayer meetings for the last three months have been more than usually interesting. Some indications of more than usual seriousness on the part of several impenitent persons, and quite recently there have occurred two or three hopeful conversions."

54. More than usual religious interest was manifested the last fall in No. 11, and some two or three cases occurred of hopeful conversion. No one has yet been obtained for Fort Kent.

55. An addition to this society is reported of "one or two families." The Sabbath School is larger than ever before. The people have added $50 to the pastor's salary.

56. "We are encouraged by the presence of the Spirit, and its effectual working. Our prayer is, that it may not soon depart from among us."

57. This Church and people have been supplied the greater part of the time during the year by students from the Seminary in Bangor. They have now a parsonage, and are hoping soon to obtain a pastor. The labors of Mr. Davis among them ceased with the close of the last missionary year.

58. The whole number of congregational families in Oxford is fifteen. The Church has been much reduced and weakened by deaths and removals; but some signs of spiritual life remain, and a little band of sisters, and a few brethren who appear to be earnestly engaged in prayer for the Holy Spirit, encourage the pastor in his efforts At West Minot a new (union) Church has recently been built. In that place and Hebron are ten congregational families. Recent prospects are quite encouraging. For the present Mr. Tewksbury preaches at West Minot one-fourth of the time. In the fall the way will be open for congregational preaching one-half the time.

59. This Church always weak, save in faith and courage, has become unable to do as much as heretofore for the support of preaching, and has been obliged to abandon the enterprise of building a house of worship. Mr. Merrill left them in April last, and is now laboring at Deer Isle. Since his departure they have had but little preaching.

60. "Patten village has been favored, since the year commenced, with a revival of religion. A number (all of them young persons) have been hopefully converted—including three or four of the children of that little Church." Mr. Fobes has preached in the village one-fourth of the time during the last six months. He has also supplied (for how many Sabbaths is not reported) at Island Falls, Fairfield's Mills and No. 3.

61. This Church and people have been for several years without a pastor, and while men slept, tares have been sown, in the form of another Gospel. Evangelical religion, however, has too strong a hold among this people to be rooted out. Father Kellogg's services are still remembered with interest, and the truths which he taught are regarded as sacred and precious. Being without a choir of singers, they have expended during the year $80 for the interests of sacred music and $30 for a Sabbath School library. The Sabbath School suffers for want of suitable teachers. On the whole the prospect is brightening.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
62. PHILLIPS. Rev. Samuel L. Gould, *s. s.*	June 27, 1854.	12m	225		38	4		1	4 25	
63. POLAND. Rev. Stephen Gould, *P.*	June 27, 1854.	12	50	50	44	1		1	15 50	
64. PORTLAND. *(Abyssinian Church.)* Rev. Benjamin Lynch, *s. s.*	Apr. 10, 1854.	12	200	60	43	2		1		
65. ROCKPORT, *(in Camden.)* Rev. James B. Howard, *s. s.*	Aug. 31, 1854. Oct. 1, 1854.	1¼ 9	35 150	100	24	1	5	1	2	
66. RUMFORD. Rev. J. G. Merrill, *s. s.*	July 10, 1854.	8	84	125 80	62	2		3	11*	
67. SANFORD. Rev. Stephen Bailey, *s. s.*	June 27, 1854.	3½	39		56				16 83	
68. SEARSPORT, *East.* Rev. David Thurston, *s. s.*	Jan. 11, 1855.	6	50	100	no ch.					16
69. SEDGWICK. Rev. Lewis Goodrich, *s. s.*	June 27, 1854.	12	200	125	33	2	2	some.	15*	
70. ST. ALBANS, and vicinity. Rev. Henry White, *s. s.*	June 27, 1854.	10	48	150	7			1	23	

TABULAR VIEW.

REMARKS.

62. "Decided improvement during the year, and a better prospect of progress for the future. Our average congregation at the village, and on the hill, has been one-third larger the past year, than it was the year previous. Of those added to the Church, two are heads of families, not yet advanced to middle age, the other two are young."

63. "For the year now commencing we expect no aid from the M. M. S., and reserve our money for our own use." The thought of being thrown upon their own resources, "instead of discouraging them, has awakened more energy."

64. This society of colored people consists of thirty-five families. The annual rent of pews amounts to $125. $75 more are raised by the Church for the pastor's support. The Sabbath School numbers fifty-nine, and is in a prosperous condition. Mr. Lynch enjoys the confidence of the christian community, and is laboring diligently for the good of his people.

65. The beautiful chapel, erected during the last year by this infant society, was completed in December, and the pews in it were rented for $250. On the same day with the dedication of the house, Mr. Howard was ordained, as pastor of that Church, with very fair prospects of usefulness. But since then his health has failed, and "the probability is that he will be compelled to leave."

66. "A growing attachment to the ordinances of the Gospel." Three hopeful conversions and "others known to be inquiring." New movements of late in the cause of temperance.

67. For several months after the departure of Mr. Bailey there was no congregational preaching in this place. In May and June they were supplied for several Sabbaths by Rev. Edmund Burt.

68. Within the bounds of what is considered the east parish in Searsport are forty families, twenty-five of which may be regarded as congregational. A Church has not yet been organized, but will be probably soon. There is a good attendance on the Sabbath, and at weekly lectures; the Sabbath School is well attended by more than half the congregation. The people are enterprising—"more than seventy of them between the ages of four and twenty-one"—and the expectation is, that they will not long need missionary aid; perhaps only for the present year.

69. "The congregational interest is gaining. The attendance on Sabbath services has been good, and for the last six months more than usual religious interest. The Church has been truly revived, and many of the impenitent seemed deeply affected. We hope some have been truly born again, but dare not speak with confidence. Four persons have been added to the Church, and many others are expecting to join us."

70. There is joy in heaven over one sinner that repenteth. Mr. White reports the hopeful conversion of one individual—the mother of five children—who before the first Sabbath of January last had not attended meeting for a year and a half. In this town of 1800 inhabitants, Mr. W. is the only resident minister of any denomination, who has any regular appointment on the Sabbath. "With the exception of a small, unpainted meeting house, belonging to the Society of Friends, there is no house in town built for religious worship." No Sabbath School, when Mr. White commenced his labors; now there are three.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
71. South Berwick, *(Old Fields.)* Rev. Abijah Cross.	Dec. 1, 1855.	¾m	21							
72. South Solon. Madison Mills. Rev. Erastus Curtiss, *s. s.*	June 1, 1854.	12	126	120 110	41 no ch.		1		5	
73. Springfield. Lee. Carroll. Rev. Lot B. Sullivan. Rev. Alvan J. Bates.	Aug. 31, 1854. June 27, 1854.	1 1	28 28		18				2 50	
74. Standish. Rev. James B. Hadley, *P.*	June 27, 1854.	12	126		62	2			26 62	15 67
75. Strong. Rev. Wm. Davenport.	June 27, 1854.	12	150	150	63 res.	1		11	18 50	8
76. Sumner. South Hartford, Rev. Benj. G. Willey, *P.*	June 27, 1854.	12	84	150	76	1		some few.	21	
77. Sweden. Rev. Charles B. Smith, *s. s.*	Aug. 31, 1854.	10	125		38				6	
78. Turner. Rev. C. N. Ransom, *s. s.*	March 20, '55.	1½	48		78				25 56	
79. Temple. Rev. Simeon Hackett, *s. s.*	June 27, 1854.	12	100	75	40 res.	2			11 15	4

TABULAR VIEW.

REMARKS.

71. In these "old fields," as they are called, lying on the borders of South Berwick and Elliot, Mr. Plummer (now a missionary in Turkey) had labored gratuitously for several months, and the way was prepared, in his judgment, and that of the pastor of the South Berwick Church, for a laborer to follow him in commission from the M. M. S., with the hope of finding a *new* field for permanent cultivation. A mission was given to Mr. Cross for three months, but he has found himself unable, by reason of sickness in his family, to fulfill it, save for three weeks only.

72. After completing his first year's engagement, Mr. Curtiss was expecting to stay another year at South Solon, when he was suddenly called to Massachusetts by the sickness of an only son about the first of May. His services were in a very good degree acceptable and useful. The attendance was good on the regular services of the Sabbath, and at lectures and prayer meetings. An arrangement has been made with Rev. S. Turner of Bingham, to preach in this place one-half of the time.

73. The members of this little flock of christians love the ordinances of the Gospel, and are willing even beyond their power to sustain them. Could the right man be found to labor in this field, and be kept in it for several months, others might be induced to come to their help, and the institutions of religion, with a strong helping hand from the M. M. S., be permanently maintained. [Mr. C. H. Emerson has begun a mission in this field for six months.]

74. "Harmony in the Church. The state of things quiet and pleasant during the year. Sabbath School more than usually interesting."

75. "Sabbath School and Bible Class never so promising as the present year. The pastor has a large class of adults, and the pastor's wife a larger one." When the pastor was confined last Fall by sickness, he invited some of the children to visit him once a week for the purpose of religious conversation. These meetings, conducted partly as inquiring meetings, were continued five months. "Several who attended them are now indulging hope in Christ."

76. The new meetinghouse is not yet going up, but a Ladies' Sewing Circle are getting funds for it. Nearly all the congregation, parents and children, old and young, are constant attendants on the Sabbath School. "Temperance strength is much greater now, than it was two years ago. The Maine law finds general favor. Some of the most hardened cases of opposition have come over."

77. "Our congregation has considerably increased since the opening of the Spring. A new Sabbath School has recently been established in a remote part of the town, with flattering prospects of good to a large number of parents and children, who have no other means of grace."

78. During most of the year this place has been supplied with preaching on the Sabbath by Mr. Elliot of Auburn. Since the close of Mr. Ransom's mission, a call has been given to Rev. Sidney Holman from Massachusetts. It is expected that the new house of worship at the village will be finished in the course of the coming season.

79. This is a feeble Church and Society, unable to give one-half of what is needed to furnish an adequate support for a minister. There is some prospect of enlargement by the return of several young men to settle in the place, who have been for some years absent.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
80. UNION.										
Rev. Daniel F. Potter, *P.*	June 27, 1854.	12m	100		72	1	1		17 20	
81. UNITY.					35				*15 66	
THORNDIKE.					25					
FREEDOM.									*33 75	
Rev. Nath'l Chapman, *s. s.*	June 27, 1854.	9	187							
82. VASSALBOROUGH.					29				18 91	45
SIDNEY.					14				3	6
Rev. David Thurston, *s. s.*	June 27, 1854.	6	50							
83. WASHINGTON.					41					
Rev. N. W. Sheldon. (one-half the time.)	Feb. 7, 1855.	4	28							
84. WATERVILLE.				175	72		2		*6 50	
Rev. R. B. Thurston, *P.*	Jan. 11, 1855.	12	75							
85. WELD.				75	60	8		9	21	3 07
Rev. J. B. Wheelwright, *P.*	June 27, 1854.	6	37 50							
Rev. Stephen Titcomb, *P.*	March 1, '55.	4	42							
86. WESTBROOK, 1st parish.					33				10 62	
Rev. C. N. Ransom, *s. s.*	June 27, 1854.	4	50							
87. WILTON.				120	48	11		20	*20 19	
Rev. Alpha Morton, *s. s.*	May 15, 1854.	12	200							

TABULAR VIEW.

REMARKS.

80. Several families and two young men, embracing seven Church members, have left the place, "reducing our pecuniary and spiritual strength." "A good degree of zeal is manifested to sustain the ordinances of religion. Some spiritual progress we trust has been realized, and some approximation made towards the conviction, that a more earnest piety is demanded, if we would as christians do the work of the Master."

81. "The people in Unity grow fewer in number, because so many move away, and consequently our meetings are thin. The people in Freedom have strongly desired to have preaching one-half the time instead of one-fourth, and will pay in proportion." They have no meetinghouse in town, but "have raised money to finish the second story in the Academy for a place of worship." For the coming year Mr. Chapman is expecting to divide his Sabbaths equally between Unity and Freedom.

82. The very valuable services of Mr. Thurston in this portion of the vineyard ceased with the last Sabbath of December. Since then the two places have been supplied with preaching the most of the time by the Secretary of the M. M. S. Nothing has occurred of special interest.

83. This people have been for several years without a pastor, and much of the time without preaching. It is not surprising that "vital religion" should be found "at a low ebb." Mr. S. seems to have labored diligently, and meetings increased in interest and solemnity, until in May he found it necessary to leave for a few Sabbaths. At Bremen, where he has labored alternately with Washington, there has been a very general awakening. Many profess to have turned to the Lord, some of whom it is hoped will unite themselves to the Congregational Church.

84. The members of this Church and Society have not found themselves able to accomplish *all* which a year since they expected to do. For another year, therefore, they have received some assistance. They are now without a pastor, (the Rev. Richard B. Thurston, after a seven years laborious and faithful service, having been recently dismissed, and gone to Chicopee in Massachusetts,) but are hoping soon to be supplied.

85. During the last Fall there was a precious revival in the Sabbath School in this place. Nine were hopefully converted, and some wanderers returned. Among those who hoped in Christ was a blind girl, who had lost also the use of her limbs. In December the Rev. Mr. Wheelwright, after a ministry of five years, much to the regret of his people, was dismissed, and is now at Westbrook. The Rev. Stephen Titcomb, now pastor of the Church, was ordained June 6th, and reports June 22d some encouraging indications.

86. Mr. Ransom's faithful services in Westbrook ceased the last October. Since then, the Rev. J. B. Wheelwright has been engaged to supply them at their own expense, without missionary aid; and present appearances, so far as things external are concerned, are highly favorable.

87. This town has been largely blessed by the influences of the Spirit, in which the Congregational Society has shared. They are hoping to build a new house of worship, to be under their entire control, in the village; and have subscribed $50 more towards the support of their minister for the coming year.

TABULAR VIEW.

Churches and Missionaries.	Date of Commission.	Length of commission.	Dollars appropriated.	Average congregation.	Church members.	Added by profession.	Added by letter.	Hopeful conversions.	Contributions for Home Missions.	For other objects.
88. WINSLOW.				125	68	5	1	6	9 14	20
Rev. David Shepley, *s. s.*	June 27, 1854.	2m	21							
	Aug. 31, 1854.	10	125							
89. YORK, 2d parish.				100	30	2			20	11
Rev. Morris Holman, *P.*	June 27, 1854.	12	100							
90. WOOLWICH.					61				*20	
Rev. S. S. Drake, *s. s.*	Jan, 1855.	6	50							

TABULAR VIEW.

REMARKS.

88. "The Summer and early Fall seasons were very pleasant in the congregation. During that time a limited number were anxiously inquiring for the way of life, and a part of the members of the Church were revived and refreshed." In the course of four years this society have increased the amount of their subscriptions by $125. By the death of Hon. Thomas Rice the Church has lost a member "whose pecuniary means were about equal to those of all the rest."

89. This society have voted the present year for the first time to raise for the support of their minister a definite sum. A sum less than it should be; but one step in the right direction will lead on, it may be hoped, to still farther improvement.

90. This people have subscribed more liberally, than they had been accustomed to do; but not enough to sustain their minister without aid. For reasons, unnecessary to mention, this field was not included in those reported at the missionary meeting.

SUMMARY.

The fields of labor occupied by our missionaries during the year have been 90—comprising 92 churches, and above 30 towns and plantations, where are no churches. Of the several places thus occupied 41 have been supplied all the time; 13 three-fourths; 17 one-half and upwards, and 21 one-fourth and upwards.

The missionaries employed have been 89; of whom 75 were ordained ministers. Fifty-two have been in commission all the year; 19 for six months and upwards, and 18 for periods less than six months. During the year 2 pastors of missionary churches, and 8, who for twelve months or more had been stated supplies, have relinquished their several charges; of whom 7 are still laboring in the State as pastors or stated supplies of other churches. Over 3 of our missionary churches' pastors have been ordained, and one, having the pastoral care of a missionary church, has been ordained as an evangelist. The aggregate of labor performed has been equal to that of sixty-seven years; and that portion of it, for which remuneration has been received from this Society, to about twenty-four years.

Of the three missionary churches of the year, which, agreeably to a statement in the last annual report, assumed a self-supporting condition, one has found it necessary to receive some assistance, and another for two years independent has again come under our patronage.

Three or four, usually assisted, have been able during the past year to dispense with missionary aid. In two other instances, what were reckoned as separate missionary fields have become associated with others, and some there are so feeble and lifeless, as neither to ask aid, nor to hold out encouragement for affording it. These statements may in part account for the fact, that our missionary fields have been less in number (by two) than in the year preceding.

Another occasion for this fact, as for the diminished number of our missionaries, (89 instead of 96) may be found in the necessity of increased appropriations, growing out of the increased expensiveness of living.

Additions of this kind have been made—in some instances on the condition, cheerfully complied with, of increased subscriptions by the people—amounting in all to $458.

The number added to the several churches for the past year has

been, by profession 107, by letter 47, in all 154. The whole number of members, including many non-residents, is 4334. The whole number of hopeful conversions reported is 196, nearly double the number of the year preceding. The places, most highly favored by the gracious influences of the Spirit, have been North Belfast, Wilton, Bristol, Alexander, North Buxton, Orono, Dedham, Garland, Limington and Winslow. The amount contributed to the Maine Missionary Society by the churches receiving its aid, has been $1508.24; to other objects of benevolence, $878.61; making in all $2386.85—more than 20 per cent. upon the amount which they have received.

In most of the reports received from our missionaries, sabbath schools are represented as flourishing, and the cause of temperance as in a prosperous condition. Several of them bear testimony to the faithful execution of the Maine Law, and the good effects resulting from it.

Some facts will now be given, as specimens of what it pleases God to accomplish for the spiritual interests of a people by means of home missionary labor.

An Old Waste Built Up.

The following account has been given of the Church in Kittery by its present pastor, the Rev. Albert W. Fiske:

"In December, 1819, the Maine Missionary Society for the first time commenced operations in this field. At that time this Church [formed in 1716] was reduced to a single female member.

"The Rev. Stephen Merrill was first commissioned to labor here for six weeks. At the expiration of this time the people requested him to tarry until the following summer. In June he was hired for six months longer, during which time the Lord blessed his labors to the conversion of several souls. The next year an ecclesiastical council was called for the purpose of organizing a new Church, provided the old one was not alive. Finding only one female, a regular member and the only one surviving, the council pronounced the church still alive, and proceeded to the admission of four candidates, and the administration of the Lord's Supper, after the lapse of eleven years. Encouraged by the refreshings of the Divine Spirit, and by the Maine Missionary Society, the Rev. Mr. Merrill was ordained pastor of the Church, and continued as such above ten years.

"During this period he established the first sabbath school ever known in the place, and procured a good library. He was also the first mover in the organization of a temperance society in this place. In connection with his labors and with a series of meetings in 1831, the Holy Spirit was poured out, and a considerable number, being made the hopeful subjects of renewing grace, were added to the Church. Subsequent to this the meeting-house was thoroughly repaired, and the ministrations of the Gospel have been nearly all the

time statedly enjoyed. The parsonage buildings, which had become very much dilapidated, have also been repaired, at an expense of several hundred dollars, and the Church and Society still live, though feeble, by the kind Providence of God, and the beneficent aid of the Maine Missionary Society."

New Fields Watered.

During the year two new Churches have been formed. and enlarged; one at Bristol Mills, to which reference has already been made. In Alexander, a small town in the neighborhood of Calais, containing in 1850 a population of 544, the Missionary Society has aided for four years in sustaining a missionary one-half the year, whose labors have been equally divided between that place and the adjoining town of Cooper. About the first of October last, a series of meetings was held in Alexander, in a large central school-house. Several of the neighboring ministers assisted our missionary, Mr. Charles H. Emerson, in conducting them, and the power of the Lord Jesus was present to heal. On the sixth of November, a Church was organized consisting of nine members—eight of them new converts, and five of them heads of families. During the winter, in the absence of a minister, but with the help of a pious schoolmaster, social meetings were held on the Sabbath, and three more persons were added to the Church. Another laborer commissioned by this Society, has recently entered into that field, and we are confidently hoping to hear during the coming months, that the good work of the Lord is still in progress.

In 1846 a new Church was formed at North Belfast, from which very cheering intelligence has been received in a communication from its pastor, Rev. J. R. Munsell, under date of the 7th inst. "The first indications," writes Mr. M., "of the special presence of the Divine Spirit were in January last. A young man who is deaf and dumb, and had been well educated at the Hartford Asylum, had by a spinal affection lost the use of his lower limbs. He was very angry at this Providence, and desired to die. I urged upon him submission to the Divine will. God has a right to do his own pleasure, however afflictive it may be to us. Have faith in him, and everything will eventuate in your good. After a few weeks of deep conviction he found peace in the Savior. He has been examined for admission to the Church. About the time he indulged hope, a little child died suddenly in another tenement of the same house. The young mother was nearly distracted, but very wisely sought, and soon found, refuge in the Savior. The father, though a sceptic and exceedingly profane, soon followed her in his cordial reception of Christ. From this time the good work spread rapidly, and some were found in almost every neighborhood in the parish, inquiring what they should do to be saved; some forty or fifty persons have expressed some hope, the most of whom we think are born of the Spirit. Family worship is now es-

tablished in some twelve or fourteen families, where the voice of prayer was not before heard. Twenty-three have been examined and approved by a committee of the Church, and we are expecting that others will profess Christ. The work has been somewhat limited to heads of families; but few comparatively of the youth have been brought in. Some who were very profane, and regardless of the Sabbath and the Word of God, are now finding their happiness in obeying the will of their Heavenly Father. One man, a little past the meridian of life, who for thirty years had been holding on to Universalism, has come to the knowledge of the truth, as it is in Christ. This work has had but little connection apparently with human instrumentalities. It was not a feeling 'got up' by any extra appliances. The Lord met us with His blessing, while in the discharge of our ordinary religious duties. He began the work first by making the dumb to speak and the deaf to hear, and to His name be all the glory."

At Wilton, most of those who have become interested during a recent season of revival are young persons. "A few," writes the acting pastor of the Church, "are heads of families. Some family altars have been erected, and others that had fallen down have been reared again. Said one man of forty-five or fifty, at one of our religious meetings, 'You may think, my friends, that this is all excitement; but I tell you it is not so. Fifteen years ago I came just near enough to the kingdom to make me miserable, and till now I have not been happy since. I counted well the cost, before I decided to be for God, and oh what happiness have I enjoyed.' Said another, a young man: 'I made up my mind to live for God, while at work on the anvil with my hammer. And when I laid my hammer down, left my work, and went directly to the house of God to seek Him, where His people were engaged in worship.' At the lower village, and in the extreme east of the town, where some sixty instances of hopeful conversion have been reported, more extra means were used than your missionary thought it best to employ. Hence here the work has been more silent and gradual. In connection with my labors in this part of the town, eighteen or twenty are indulging a hope in the pardoning mercy of God, and others are specially interested about their personal salvation. Yesterday (June 10th) eleven were added to the Church by profession, increasing the number of its resident members by one-third. Four of these were from one family—the mother, and her three eldest daughters. And how affecting and joyful the sight to see that mother leading those children to the altar of God and the baptismal laver, where they all entered into covenant with Him and his people. Others are expected to make public profession of their faith during the summer. The Bible class of young ladies, numbering twelve or fourteen, which I taught the last summer, are now all hopefully pious." Other indications of

Progress

might be noticed in the formation of a new society with fair prospects of stability and growth at East Searsport, in houses of worship completed at Blanchard and Rockport, and in the process of building at Turner, in a very commodious parsonage built and mostly paid for at Garland, and in one commenced and partly finished at Brownville. The Church at Westbrook, first parish, which received, the first four months of the year, missionary aid, has made arrangements to support the minister now laboring with them without assistance. The Church at Durham, after being for some time without the ministrations of the Gospel, have removed and refitted their house of worship; and are now earnestly endeavoring, with the help of this Society, to maintain the constant preaching of the Word.

Were we to spread before the community all the details reported from our missionary churches, there would be many

Dark Shades

in the picture. We might speak of standard-bearers fallen, and none arising to occupy their places; of families and churches weakened by the removal of some of their best members, and of whole families, to other parts of the country; of beloved ministers, leaving fields in which they have labored with but little hope of a new supply; of the Gospel preached from the beginning to the end of the year, and no evidence afforded that one soul has been converted to God; of prayer-meetings neglected, and persons pledged by solemn covenant to seek first the Kingdom of God, supremely devoted (if the tree can be known by its fruit) to selfish and worldly interests. In looking over the reports of faithful pastors, it is deeply affecting to observe in several instances, how their hopes have been disappointed, and their best endeavors rendered unavailing, by the backwardness to prayer and effort of professing Christians. Even where a cloud of mercy seemed gathering and there was a sound of an abundance of rain, the Church was too often but partially awakened; and while a few were ready to say, surely God is in this place, others, and these the greater number, knew it not. They were minding their own things, and not ready to come up to the help of the Lord; and the Spirit was grieved, and the Savior left those whose prayer was that He would, just at that time, depart out of their coasts, and went to that place, if He could find it, where the people would gladly receive Him, because they had all been waiting for Him. When a people are very easily discouraged, when they are sore afraid of a little extra expense, when they are so much engrossed with secular cares and occupations, that to every call of their Divine Master to go work in His vineyard the reply is, I cannot come, I pray thee have me excused; in such hands, even when outward circumstances are prosperous, the spiritual interests of individuals, of the Church, the religious society, the sabbath school, collectively, will languish,

and what was an Eden will become a barren wilderness. But let there be a few resolute trustful spirits like Nehemiah, a little flock of devoted faithful believers, they may stand amidst the ashes of the holy city, and say one to another, the God of heaven He will prosper us, therefore let us His servants arise and build, and something will be done.

And yet for a season, there may be many difficulties to be encountered, many obstacles to be overcome. Faith and patience may be severely tried; and the noble few, who are laboring in their weakness to build the old waste, or to raise from its first foundation the spiritual temple, are entitled to the tenderest sympathies, the fervent prayers, the ready aid of their more highly favored brethren.

State of the Treasury.

At the last annual meeting there was a balance in the treasury of $1,589.21. The receipts of the year have been $15,848.09, (last year $13,391.49.) Of the amount, $3,783, received in legacies, $2,663 do not yield an income available at present to the benefit of this Society. The income from notes and permanent funds has been $558.42. The amount of donations from various sources has been $11,426.67—exceeding by $684.43 that of the preceding year.

The amount, this day due from the Society for labor already performed, is about $4.900. Its liabilities for commissions already virtually granted, but not yet fulfilled amount to $600—in all $5,500. Towards canceling these claims, there is now in the treasury a balance of $2,420.83.

The American Home Missionary Society.

This Society has had in commission during the last year 1,032 missionaries, distributed in 27 different States and Territories, supplying constantly or at stated intervals 2,124 stations. 10 missionaries have been employed as pastors, or stated supplies of churches of colored people, and 60 have preached in foreign languages to congregations of Germans, Welsh, Norwegians, Swedes, Frenchmen, Swiss and Hollanders. The hopeful conversions reported were 2,434—66 new Churches, and 40 became self-sustaining. The receipts of the year were $180,136.69, less than the year preceding by $11,072.38, the greater part of which deficiency is in the amount received from legacies. Considering the embarrassments and losses of the year, very seriously affecting both the agricultural and commercial interests of the country, there is abundant reason for congratulation and thanksgiving, that such an amount of treasure has been expended, and of good accomplished for an object, second in importance to scarcely any other—the great Home Missionary enterprise, the giving of the preached Gospel, with all its blessed influences, to every part of our beloved country.

We are not sorry to learn, that some $350 of the receipts of the National Society, during the year ending with the first of April, came from Maine. *Our* Home Missionary cause may well be regarded as embracing the whole land. In what part of it are not the sons and daughters of Maine to be found? Were this Society to deposit a portion of its annual receipts in the treasury in New York, for the benefit of the mighty West, it would go to the support of Missionaries from Maine, in preaching the Gospel to hearers from Maine. In the Territory of Kansas, there are emigrants from Maine, of sturdy frames, and bold hearts, ready to do their part, at the ballot-box and elsewhere, whatever dangers may threaten, or enemies assail, on the side of order, law, liberty; and we would esteem it a privilege, there to aid the three good missionaries already sent, and others who are yet to be commissioned, in proclaiming "amidst the din of political and national excitement" the unsearchable riches of Christ.

But the chief, if not the only field for this Society to cultivate, is the State in which we live; and it may serve to enhance our convictions of the magnitude of the work here given us to do, to know in what estimation we are held in other parts of the Union.

"The State of Maine," says the Executive Committee of the A. H. M. S., in their last annual report, "occupies a peculiar position among her sisters of New England. The youngest, and at the same time the largest, with a most extensive sea coast lined with harbors, and yet but a sparsely settled back country—with a rich soil, but a cold climate, she is blessed with that happy combination of advantages and disadvantages, best calculated to secure at last, a population numerous, industrious, frugal, enterprising, wealthy, and intelligent. It is by no means impossible, that the very flower of New England's hope will unfold far away beneath the northern star, and that this State, whose youth prolongs itself in so slow a ripening, will, when she reaches her meridian, be the greatest and noblest of the six. Maine has already taken the lead in moral legislation. She was the foremost to storm the citadel of social iniquity; and it is not impossible that we may find her star shining before us on other parts of progress. She has been the first to present to the public a truly valuable report upon the subject of Home Evangelization. We look upon the fact, that the Missionary spirit has induced her ministers to enter upon the systematic examination of that great subject, as the most encouraging incident of the past year. It shows that in their Missionary operations they have an eye, not only for the inhabitants of poor, destitute regions, but for those also who are destitute, only because they choose to be. We trust that the investigation which has been commenced, will ripen into action; and that the ministers of Maine will find their way to all desolate hearts, as well as to all desolate parishes."

The good Lord hasten the day, when this two-fold object of patriotic and Christian desire will be fully attained, when every parish, now

desolate as the barren heath and the parched desert, shall resemble a well cultivated fruitful garden; and every desolate heart, desolate whether from choice or necessity, shall be reached and refreshed by the glorious Gospel. BLESSED IS THE PEOPLE THAT KNOW THE JOYFUL SOUND; THEY SHALL WALK, O LORD, IN THE LIGHT OF THY COUNTENANCE. FOR THOU ART THE GLORY OF THEIR STRENGTH, AND IN THY FAVOR SHALL OUR HORN BE EXALTED.

ANNUAL MEETING.

The forty-eighth annual meeting of the Maine Missionary Society was held with the Third Church, in Portland, June 27, 1855. The President of the Society opened the meeting with reading the Scriptures and prayer. After the sermon by Rev. S. C. Fessenden, of Rockland, the Report of the Treasurer was read and accepted; also the Report of the Trustees by the Secretary. Short addresses were made by the Rev. E. B. Webb, S. H. Merrill, D. Cushman, Dr. Pomroy, E. G. Carpenter, J. O. Fiske, H. W. Cobb, from Iowa, and Dr. G. E. Adams. A motion to instruct the Trustees to transmit to the Treasurer of the American Home Missionary Society, at the close of the next month, one-half of any surplus funds then in their hands, not exceeding $1000, was offered with brief remarks in support of it by Rev. E. F. Cutter; and after some discussion, in which several gentlemen took part, was withdrawn—it being understood that the Trustees would have power to act in the premises, according to their discretion, without particular instructions. After the taking up of a collection in aid of the Society, the public exercises of the occasion were closed with prayer and benediction by Rev. Dr. Chickering of Portland.

At the meeting for business, the Rev. Mr. Balkam was appointed to express the thanks of the Society to Rev. Mr. Fessenden for his sermon, and to request a copy for the press.

The persons following were chosen officers of the Society for the year ensuing:

PRESIDENT:
REV. WILLIAM T. DWIGHT, D. D.

VICE PRESIDENT:
REV. JOHN W. ELLINGWOOD, D. D.

COR. AND REC. SECRETARY:
REV. BENJAMIN TAPPAN, D. D.

TREASURER:
JOHN HOW, ESQ.

TRUSTEES:

REV. WILLIAM T. DWIGHT, *ex officio.*	REV. EDWARD F. CUTTER.
REV. DAVID THURSTON.	REV. DAVID SHEPLEY.
REV. JOHN W. ELLINGWOOD.	REV. STEPHEN THURSTON.
REV. ENOCH POND, D. D.	REV. ISAAC ROGERS.
REV. JOHN W. CHICKERING, D. D.	JOHN HOW, ESQ.

AUDITORS:

WOODBURY STORER, ESQ. | WILLIAM D. LITTLE, ESQ.

Calais was appointed as the place for the next annual meeting—on the 4th Wednesday of June, 1856.

PREACHERS:

REV. D. TALCOTT SMITH, *First.* | REV. GEO. B. LITTLE, *Second.*

TREASURER'S REPORT.

Receipts and Disbursements by JOHN HOW, *Treasurer of Maine Missionary Society.*

RECEIPTS.

Balance in the Treasury on settlement, June 24, 1854,		$1,589 21
Income from the Permanent Fund:—		
Dividends on Bank Stock,	$343 50	
" 5 shares Lewiston Falls Manufacturing Company,	20 00	
" 1 share Atlantic & St. Lawrence Railroad Co.,	6 00	
" 3 shares Portland, Saco & Portsmouth Railroad Co.,	9 00	
Interest on notes receivable,	82 50	
" City of Portland bond,	30 00	
		491 00
Interest on money loaned,	–	67 42
Of Dr. Tappan for supplying the pulpit in sundry places,	–	80 00
LEGACIES.—Of Miss Lucy Dinsmore, late of Norridgewock,	10 00	
Seth Morse, late of South Paris, (in part)	100 00	
Mrs. Lois Silsby, late of Amherst,	10 00	
Hon. Wm. Richardson, late of Bath, (8th installment)	1,000 00	
Miss Eveline Sewall, late of Kennebunk,	2,663 00	
		3,783 00
Annuities, contributions, life memberships, &c.,	–	11,426 67
		$17,437 30

DISBURSEMENTS.

Paid W. T. Johnson for printing Annual Report,	$140 00
Paid Dr. Tappan for distributing the same,	3 50
Paid for 300 blank certificates of Life Memberships,	7 75
Amount of legacy of Miss Eveline Sewall, transferred to Permanent Fund, agreeably to the provisions of the will,	2,663 00
Paid Trustees' orders,	11,870 76
Paid postage and incidental expenses,	14 50
Commissions on receipts,	316 96
Balance in the Treasury,	2,420 83
	$17,437 30

The **PERMANENT FUND** of the Society consists of

Land in the county of Aroostook, valued at	$300 00	
Land in Bangor, valued at	300 00	
5 shares in Lewiston Falls Manufacturing Company,	500 00	
24 shares in Canal Bank,	2,400 00	
20 shares in Casco Bank,	2,000 00	
14 shares in Manufacturers' and Traders' Bank,	700 00	
9 shares in State Bank, Boston,	540 00	
3 shares in Portland, Saco & Portsmouth Railroad,	300 00	
1 share in Atlantic & St. Lawrence Railroad,	100 00	
Scrip of the City of Portland,	1,000 00	
Notes receivable, secured by endorsement and mortgage,	1,100 00	
		$9,240 00

Errors excepted.

JOHN HOW, *Treasurer.*

PORTLAND, June 25, 1855.

PORTLAND, June 25, 1855.

The undersigned, Auditors, chosen by the Society, have examined the accounts of John How, Esq., Treasurer, (of which the foregoing is an abstract) and find the same properly vouched and correctly cast, with a balance in the Treasury of twenty-four hundred and twenty 83-100 dollars.

W. D. LITTLE,
WM. C. MITCHELL, } *Auditors.*

DONATIONS

FROM JUNE 24, 1854, TO JUNE 25, 1855.

AROOSTOOK CONFERENCE.

Burlington—Con. and don.,	$8 00
Houlton—1 L. M. by a coll.,	20 87
Letter D—From several individs.,	14 00
Lincoln—1 L. M. by a coll.,	23 75
Monticello—Don.,	37
Number 11—1 L. M. by a coll.,	20 25
Passadumkeag—Coll.,	15 00
Patten—For a L. M. in part,	5 00
Salmon Brook—From several individs.,	6 00
Springfield—Coll.,	2 50
Aroostook Conference, 17.82, 7,	24 82
	$140 57

CUMBERLAND.

Auburn—4 L. M. by coll.,	80 00
Baldwin—Coll. 4.70, don. 3,	7 70
Brunswick—Ann. 26, con. and don. 66,	92 00
Cumberland—Coll. 47.50, Sab. Sch. 4.57,	52 07
Durham—L. M. 20, don. 22,	42 00
Falmouth, 2d parish—L. M. by F. M. S.,	15 67
Gorham—Ladies' Mis. Soc. 70.59, coll. 35.60, don. 4, 1 L. M. 20,	130 19
Gray—Cong. Soc. to complete L. M.,	5 00
Lewiston Falls—Mon. con. 23.50, Ladies' Cir. 10, S. S. Cent Soc. 43.43, 4 L. M. 80, other individs. 90,50,	247 43
Mechanic Falls—Don. 3, L. M. by S. S. 21, by Ch. and Soc. 37,	61 00
Minot—L. M. 26, ann. 16, don. 10.20,	52 20
Naples—Don. 10, I,	11 00
New Gloucester—L. M. by F. M. S. 50.72, coll. 42.97,.	93 69
North Yarmouth—Coll.,	23 00

Poland—Coll., 15 50
Portland, 2d *Ch.*—L. M. 20, F. M. S. 225, coll. 175, 420 00
" 3d *Ch.*—L. M. 110, F. M. S. 109, coll. and don., 129.12, 348 12
" *High St.*—L. M. 40, don. 5, coll. 493, 538 00
" *State St.*—L. M. 20, coll. 90, 126 46, 236 46
" Mis. Sew. Cir. 64.55, 48, 119 55
" *Abyssinian Ch.*—Mon. con. 2 00
——1657 13
Scarborough—1 L. M., 20 00
Standish—L. M. by coll., 26 62
Westbrook, 1st *parish*—Coll., 10 62
" (*Saccarappa*) Ch. and Soc. 18 60
—— 29 22
Windham—L. M. by coll., 20 00
Yarmouth—1st cent. L. M. 115, Fem Cent. Soc. 43.96, Newell Soc. 40, coll. 76.25, 275 21
2d. cent. L. M. 95, Fem. Cent. Soc. 45.63, coll. 117.37, 258 00
—— 533 21
Cumberland Conference, 18.75, 55, 28, 30, 31, 104 34
$3318 97

FRANKLIN.

Chesterville—L. M. in part by Ch. and Soc. 11, don. 5, 15 00
Farmington—L. M. 25, coll. 21.02 mon. con. 10.25, F. M. S. 14.50, don. 2, 73 77
" *Falls*—L. M. in part by Ch. and Soc., 9 00
New Portland—1 L. M., 20 00
New Vineyard—Don., 1 00
Phillips—Coll., 4 25
Strong—Coll. 13.50, 5, 18 50
Temple—Coll. 3.20, 5.33, F. M, S. 2.62, 11 15
Weld—Con. 14, mon. con. 2, L. M. in part by F. M. S. 5, 21 00
Farmington Conference, 7 00
$181 67

HANCOCK.

Amherst and Aurora—To complete L. M. 3, 13 from Rev. H. S. L., 16 00
Bluehill—1 L. M. by coll. 20, bal. 6.50, 26 50
Bucksport—L. M. 20, ann. 2, coll. 57.50, mon. con. 40.50, 128 00
Castine—L. M. 50, gent. assoc. 46, mon. con. 14.74, don. 13, 123 74
Deer Isle—L. M. by Fem. Cent Soc. 20, coll. 12.82, 32 82
Eastbrook—Don., 3 00
Ellsworth—L. M. 60, by F. M. S. 20, coll. 75, 155 00
Isle de Haut—Con. 1.16, don. 2, 3 16
Mount Desert and Tremont—2 L. M. by coll., 47 00
Orland—Coll. 25, 25, 50 00
Trenton—Don., 1 00
$578 22

KENNEBEC.

Augusta, S.—Mon. con. 79.41, coll. 240.80, L. M. 60, don. 56, 436 21
Benton—Female Sewing Circle, 10 00
Gardiner—L. M. 25, coll. and con. 34, 59 00
Hallowell—L. M. 150, ann. 2, F. M. S. 40, con. 43.60, mon. con. 66.40, 302 00
Litchfield—Coll. 5, 6.55, ann. 2, 13 55
Monmouth—L. M. by coll., 20 00
Richmond—L. M. 20, don. 6, 26 00
Sidney—Don., 3 00
Vassalborough—Coll. 8.06, 3.85, don. 7, 18 91
Winslow—Coll. 7.14, ann. 2, 9 14
Winthrop—Coll. 16.87, L. M. by F. M. S. 20, don. 50, 86 87
Kennebec Conference, 10.59. 16.79, 27 38
$1012 06

LINCOLN.

Alna—Coll. 15.50, ann. 4, 19 50
Bath, *Winter St.*—Legacy 100, Cent Soc. 31, F. M. S. 150, L. M. 85, ann. 10, con. 96 84, don. 286, 758 84
" *Central Ch.*—L. M. 160, F. M. S. 16, don. 224, coll. 42.25, ann. 11, 453 25
——1212 09
Boothbay, 2d *Ch.*—Con. 11.48, don. 7, 18 48
Bristol, 1st *Ch.*—Coll., 7 00
" 2d *Ch.*—Coll. 24, don. 3, 27 00
—— 34 00
Lisbon—1 L. M. in part, 15 00
Newcastle, (*Sheepscot*)—Coll., 10 41
" (*Damariscotta*)—L. M. by coll. and individ., 180, ann. 6, coll. and don. 14, 200 00
—— 210 41
Phipsburg—L. M. by coll. and ladies' subscription, 30 00
Rockland—Coll. 33, Sew. Cir. 5, 38 00
Thomaston—L. M. 20, ann. 2, F. M. S. 22, gent. 39.75, 83 75
Union—Coll., 17 20
Waldoborough—L. M. 60, ann. 28, F. M. S. 13.10, coll. and don. 20.60, 121 70
Warren—Coll. 15, Ben. Soc. 35, ann. 10, L. M. 5, 65 00
Wiscasset—L. M. in part 10, coll. and don. 43, 53 00
Lincoln Conference, 14 00
$1932 13

OXFORD.

Bethel, 1st *Ch.*—Fem. Cent Soc. 8, ann. 2, don. 1, 11 00
Gilead—Coll. to complete a L. M., 9 00
Oxford—Coll., 5 00
Paris, *South*—L. M. 20, by Ch. and Soc. 24.18, 44 18
Rumford—Don., 2 00
Sumner and Hartford—Coll. 13, 8, 21 00
Turner—Ch. and Soc. 10, F. M. S. 12, 3.56, 25 56
Oxford Conference, 9 00
$126 74

PENOBSCOT.

Bangor, 1st *par.*—L. M. 94.50, by S. S. 60, coll. and don. 286, 440 50
" *Ham. St.*—L. M. 147.44, coll. 147.75, 33.79, 328 98
" *Central Ch.*—L. M. 40, by S. S. 50, coll. and don. 192, 282 00
——1051 48
Brewer, *West*—L. M. by "a friend to the cause of Christ," 20 00
" *village*—L. M. by coll. 20, don. 5, 25 00
—— 45 00
Dedham—Coll. for L. M. in part, 14 00
Dixmont—Ann. 2, don. 3, coll. 5.55, 10 55

Hampden—L. M. 95, Fem. Cent Soc. 10.95 coll. 38.05, 144 00
Holden—Coll., 7 61
Oldtown—Coll., 10 00
Orono—Sab. Sch. 7.59, coll. 11.98, from a child, 52, 20 00
Orrington—L. M. 25, Sab. Sch. 1.74, coll. and don. 2.55, 29.29
$1331 93

PISCATAQUIS.

Atkinson—Con., 11 00
Blanchard—L. M. by coll., 32 00
Bradford—L. M. complete by coll., 7 00
Brownville—Coll. 15, F. M. S. 7.76, 22 76
Dexter—Cong. Soc., 15 00
Dover and Foxcroft—Coll. 40, 39, 70 00
Lee—Don. of two persons, 3 00
Monson—L. M. by coll. 20, F. M. S. 5, coll. 6.84, 7.50, 39 34
Sangerville—Coll. 6 00
$205 10

SOMERSET.

Anson, South—Female Cent Soc. 11, coll. 4.02, don. 1, 16 02
Bloomfield—Coll. 7, don. 5, 12 00
Fairfield—Four members of Cong. Church, 12 00
Flag Staff—Donation, 3 00
Madison—Coll. 9.48, don. 5, 14 48
Mercer—Coll., 6 50
Norridgewock—Coll. 30, 35.27, one L. M. 20, don. 5, 90 27
Solon, South—Coll., 5 00
Solon Village—L. M. in part, 5 00
10 00
St. Albans—L. M. 20, con. 3, 23 00
Somerset Conference—16.30, 1.15, 14, 31 45
$218 72

UNION.

Albany—Coll. 7.80, don. 2, 9 80
Bridgton—Coll. 14, L. M., 20, 34 00
Bridgton, North—Coll. 14, L. M. in part 5, don. 16, 35
69 00
Brownfield—L. M. in part, 7 00
Fryeburg—L. M. 70, don. 5, 75 06
Harrison—Cong. Soc., 18 00
Lovell—Coll., 6 00
Otisfield—Ladies Assoc., 8, don. 4, 12 00
Sweden—Coll., 6 00
Waterford—Coll. 13.40, L. M. 20, don. 17, 50 40
$253 20

WALDO.

Belfast—L. M. 20, donation 5, collection 49.54, 74 54
Belfast, North—Coll. 42.49, donation 3, ann. 2, 47 49
122 03
Camden—Two L. M. by Gent. and Ladies Association, 53 50
Camden, Rockport—Don., 2 00
55 50
Frankfort Mills—Ladies Sew. Cir., 30 00
Jackson and Brooks—Coll. 14, 6.11, 20 11
Prospect—Coll., 18 00
Searsport—Six L. M. by Ch. and Society, 121, don. 10, 131 00
Searsport, East—Coll. 12, ann. 2, 14 00
145 00
Unity—Coll., 6 00
$396 64

WASHINGTON.

Alexander—Don., 3 00
Calais—Three L. M. by F. M. S., 60, 2 by Ch. and Soc., 50, don. 15, con. 27, 152 00
Cherryfield—A lady, 1 53
Cooper—Coll., 1 00
Dennysville—L. M. 20, mon. con. 55, 75 00
Eastport—Two L. M. by coll. 40, mon. con. 10, 50 00
Machias—L. M. by F. M. S. 34.88, coll. 21.86, 56 74
Machias, East—Coll. 30, don. 4, 34 00
Northfield—Coll., 8 50
Pembroke—Coll. 12, from two indiv. 10, 22 00
Whiting—Coll., 5 00
Whitneyville—A lady, 1 00
Washington Conference—6.26, 32.50, 38.51, 77 27
$487 01

YORK.

Acton—Ch. and Soc., 3 00
Alfred—Coll., 25 19
Biddeford, East—Coll., 7 78
Biddeford, West—One L. M., 20 00
27 78
Buxton, North—One L. M. by a coll., 20 00
Buxton, South—Coll., 8 00
28 00
Elliot—Con., 7 00
Kennebunk—Con. 50, 53, don. 10, 113 00
Kennebunkport, 1st Par.—Coll., 22 00
" *2d Par.*—L. M. 20, coll. 36, 56 00
78 00
Lebanon—Bal. of coll. last year, 1 00
Limerick—Don. 24.33, coll. 13.70, 38 03
Limington—Coll. 12.76, 15.29, 28 05
Lyman—One L. M. by F. Ben. Soc. 20, two L. M. by coll. and an indiv. 40, 60 00
Newfield—L. M. by coll., 20 00
Saco—L. M. 90, F. M. S. 60, coll. 39, 189 00
Sanford—Coll. 15.83, 1, 16 83
Shapleigh—One L. M. from "a friend," 20 00
South Berwick—Coll. 20.26, 17.23, 37 49
Wells, 1st Par.—3 L. M. 60, part of 1 L. M. by Ch. and Soc. 12.62, 72 62
Wells, 2d Par.—Coll. 9, 8, 17
89 62
York, 2d Par.—Cong. Soc. 20, don. 2, 22
York Conference, 26 81
$830 80

OTHER STATES.

Bridgewater, Mass.—A friend of missions, 2 00
Charlestown, Mass.—Winthrop Ch. and Soc. 67 22
Chelsea, Mass.—Winnisimmet Ch. and Society, 17 00
Chelsea, Mass.—Rev. Nathan Dole and wife, 20 00
Newburyport, Mass.—William Thurston and wife, 4 00
Roxbury, Mass.—Rev. D. M. Mitchell, 5 00
Worcester, Mass.—Rev. Dr. Sweetser, 15 00
Dover, N. H.—Mrs. Mary R. Pray, 20 00
Chicago, Ill.—Abiel W. Tinkham, 20 00
Apalachicola, Fla.—A. P. Nourse, Esq., 20 00
$205 22
From donors unknown, 21 00
Annual meeting at Bangor, 127 57

Amount of donations as above, 11,368 58
Legacies, 3,783 00
$15,151 58

Life Members,

RECOGNIZED SINCE THE LAST ANNUAL PUBLICATION.

MAINE.

Loring, Henry Melville,	*Amherst.*
Cobb, John F.,	*Auburn.*
Mills Mrs. Rhoda,	"
Bradbury, James W., Junior,	*Augusta.*
Howard, Miss Jane,	"
Page, Mrs. Mary C.,	"
Tappan, Rev. Benjamin,	"
Webb, Anna Winthrop,	"
Webb, Elizabeth Temple,	"
Billings, Mrs. Elizabeth,	*Bangor.*
Butler, Henry A.,	"
Coombs, Mrs. Eliza B.,	"
Jewett, Carlaston,	"
Jewett, Mrs. Carlaston,	"
Maltby, Wm. Jackson,	"
Marsh, Levi G.,	"
Mills, Miss Marianne H.,	"
Pond, Jeremiah Evarts,	"
Roberts, Mrs. Ruth,	"
Sanford, Miss Charlotte W.,	"
Sargent, Mrs. Ann,	"
Savary, Mrs. Betsey H.,	"
Titcomb, Miss Emily,	"
Veazie, Mrs. Maria B.,	"
Bovey, Miss Ann K.,	*Bath.*
Donnell, George,	"
Drummond, Miss Susan F.,	"
Gay, Mrs. Mehitabel,	"
Harward, Miss Lizzie P.,	"
Harward, Thomas P.,	"
Lambert, Miss Sarah E.,	"
Moody, Miss Mercy,	"
Quinnam, Mrs. Benjamin,	"
Riggs, Mrs. James,	"
Rogers, Miss Hannah C.,	"
Tolman, Rev. S. H.,	"
Trufant, Mr. William B.,	"
Waterman, Joseph W.,	(*North*) *Belfast.*
Twitchell, Mrs. Sarah J.,	*Bethel.*
Merrill, Mrs. Hannah P.,	*Bluehill.*
Brastow, Mrs. Priscilla,	*Brewer.*
Craig, Rev. Henry K.,	*Bucksport.*
Pond, Mrs. Mary T.,	"
Adams, Stephen,	*Buxton.*
Brown, Mrs. Rachel C.,	"
Downes, Mrs. Betsey,	*Calais.*
Robbins, Mrs. Mary,	"
Swan Mrs. Hannah,	"
Adams, Mrs. Adeline,	*Camden.*
Bowers, Rodolphus,	"
Holmes, Mrs. Phebe W.,	*Castine.*
Williams, Miss Lucia,	"
Huston, Albert G.,	*Damariscotta.*
Huston, Henrietta A.,	"
Lane, Samuel,	"
Perkins, Daniel,	"
Robinson, Eben D.,	*Damariscotta.*
Foster, Dea. Benjamin,	*Dennysville.*
Foster, Mrs. Joanna,	"
Stearns, Mrs. Eliza K.,	"
Bates, Dr. Niran,	*East Machias.*
Allen, Mrs. Clara,	*Ellsworth.*
Black, Mrs. Frances K.,	"
Nourse, Benjamin, Esq.,	"
Knight, Mrs. Daraxa,	*Falmouth.*
Merrill, Miss Mary,	"
Tyler, Rev. Amory H.,	"
Titcomb, John,	*Farmington.*
Chandler, Mrs. Almira,	*Freeport.*
Curtis, Thomas,	"
Lapham, Mrs. Mary,	"
Staples, Mrs. Elizabeth,	"
Bradley, Mrs. Israel B.,	*Fryeburg.*
Warren, Mrs. Ann,	"
Johnson, Henry E.,	*Gardiner.*
Libbey, Wm., Esq.,	"
Rowe, Dea. Ephraim,	*Gilead.*
Green, Daniel W.,	*Gray.*
Philbrick, Miss Nancy E.,	*Hallowell.*
Skeele, Arthur F.,	"
Fifield, Edward P.,	*Hampden.*
Felch, Charles P.,	*Houlton.*
Bixby, Mrs. Mary H. P.,	*Kenduskeag.*
Lord, D. Walter,	*Kennebunkport.*
Titcomb, Mrs. Eliza W.,	"
Chapman, Elias,	*Lebanon.*
Ballard, Miss Hannah,	*Lewiston Falls.*
Bradford, Mrs. A. C.,	"
Pickard, George,	"
Pickard, John P.,	"
Mitchell, Isaac, Esq.,	*Limington.*
Berry, Dea. Edward,	*Lisbon.*
Murphy, Mrs. Sarah C.,	*Lyman.*
Roberts, Dimon,	"
Roberts, Mrs. Martha,	"
Baker, Miss Eliza,	*Machias.*
Fowler, Stacy,	"
Longfellow, Miss Sarah,	"
Freeman, Mrs. Rhoda,	*Minot.*
Ilsley, Rev. Horatio,	*Monson.*
Kittredge, Dea. Kendall,	*Mt. Desert.*
Fogg, Mrs. Priscilla,	*New Gloucester.*
Keith, Freedom,	"
Rowe, Mrs. Rhoda N.,	"
Heald, Dea. Ezekiel,	*Norridgewock.*
Hobbs, Mrs. Jane,	*Norway.*
Keep, Rev. Marcus R.,	*No.* 11.
Balkam, John A. Esq.,	*Portland.*
Barrett, Mrs. Elizabeth,	"
Beale, Mrs. Cynthia B.,	"
Carpenter, Rev. Hugh S.,	"
Carruthers, Rev. Dr.,	"
Carruthers, Mrs. Clarissa,	"

Carter, Ezra, Jr., Esq.,	*Portland.*	Leach, Rev. Giles, *Wells.*
Crocker, Miss Mary P.,	"	Leach, Mrs. Elizabeth T., "
Dicks, Mrs. Nancy,	"	Morton, Mrs. Charlotte, *Wilton.*
Hall, Mrs. Paul,	"	Eveleth, Deacon John, *Windham.*
Hayes, Mrs. John G.,	"	Winter, Miss Sarah M., "
Huse, Mrs. William,	"	Packard, Mrs. Sophronia S., *Winthrop.*
Libby, Miss Harriet Ann,	"	Buck, Mrs. Charlotte, *Woolwich.*
Lord, Mrs. William,	"	Aiken, Rev. Charles A., *Yarmouth.*
Merrill, Mrs. Paul E.,	"	Aiken, Mrs Sarah E., "
Patten, Mrs. Stephen,	"	Blanchard, David W., "
Sargent, Mrs. Sarah,	"	Chandler, Miss Jane O., "
Shirley, Miss Helen A.,	"	Loring, Capt. Richmond, "
Storer, Mrs. Woodbury,	"	Parsons, Mrs. Judith, "
Thomas, Elias, Esq.,	"	Sherman, Mrs. Lucy G., "
Blanchard, Mrs. Eliza W.,	*Richmond.*	Whitcomb, Levi, "
Blair, Miss Lucy A. L.,	"	
Hagar, Miss Sarah Jane,	"	
Eastman, Mrs. Philip,	*Saco.*	Dwight, Miss Annie T., *Amherst, Mass.*
Goodale, Miss Caroline H.,	"	Cutter, Mrs. Deborah L., *Charlestown, Mass.*
Wheeler, Mrs. Francis B.,	"	Trask, J. L. P., *Gloucester, Mass.*
Thornton, Mrs. C. C. J.,	*Scarborough.*	Russell, Miss Ruth S., *Greenfield, Mass.*
Colcord, Mrs. Abijah,	*Searsport.*	Lincoln, Miss Susan, *Leominster, Mass.*
Lampher, Mrs. Sarah,	"	Kimball Mrs. Daniel, *Stockbridge, Mass.*
Nichols, Mrs. Hannah,	"	Pingree, Mrs. Mary S., *Topsfield, Mass.*
Lewis, Miss Isabella G.,	*Shapleigh.*	Harper, Hon. Joseph M., *Canterbury, N. H.*
Hardy, Mrs. Sarah,	*Strong.*	Lovejoy, Mrs. Mary, *Conway, N. H.*
Palmer, Rev. James R.,	*Topsham.*	Wilder, S. V. S., *New York, N. Y.*
Newman, Jonathan,	*Tremont.*	Hon. W. Storer, *Cincinnati, Ohio.*
Talbot, Mrs. Lydia,	*Turner.*	Mack, Rev. William, *Columbia, Tenn.*
Brooks, Mrs. Sarah,	*Waldoborough.*	Magoun, Frederic H., *Burlington, Ill.*
Cole, Deacon William,	"	Tinkham, Mrs. Charlotte S., *Chicago, Ill.*
Barnard, Miss Adeline,	*Warren*	Valentine, Lowell, *Keosauque, Ill.*
Newcomb, Edward M.,	"	Valentine, Mrs. Judith W., " "
Starrett, Elburn E.,	"	Higgins, Mrs. Henrietta, *Kane Co., Ill.*
Vaughan, Charles E.,	"	Gurley, John McD., *Washington, D. C.*
Vaughan, Henry W.,	"	Mayo, John H., *Weymouth, N. S.*
Wheeler, Mrs. Emily C.,	"	Mayo, Mrs. Maria G., " "
Starrett, Mrs. Philena W.,	*Washington.*	Bond, Caroline S., *Kohala, Sand. Isl.*

OTHER STATES.

ERRORS CORRECTED IN LIST OF LIFE MEMBERS LAST YEAR.

For Brown, Mrs. Stephen H., Bangor, read Brown, Mrs. Sophia H.
True, Mrs. Sarah Jane, Bangor, read True, Mrs. Mary Jane.
Abbott, Miss Maria, Mechanic Falls, read Merrill, Miss Maria H.
Hodge, Mrs. Caroline S., Washington, read Hodge, Mrs. Caroline P.
Keaton, Isaac, Washington, read Heaton, Isaac.
Rawson, Rev. C. N., Westbrook, read Ransom, Rev. C. N.
Neven, Rev. Robt., Missionary in South Africa, read Niven, Rev. Robt.

CONSTITUTION OF THE M. M. SOCIETY,

In its revised form, as adopted June 23, 1852.

ARTICLE I. This Society shall be called the Maine Missionary Society.

ART II. The object of this Society is to extend the knowledge of God our Savior, and to send the glorious gospel to those that are destitute of the public and stated means of religious instruction.

ART. III. This Society believe, and will endeavor to propagate those doctrines, which are called the doctrines of grace, and use the peculiar doctrines of the reformation, and which are comprehended in the Westminster Assembly's shorter Catechism.

ART. IV. This Society shall be auxiliary to the American Home Missionary Society, on the conditions of the seventh and eighth articles of its Constitution, with the name and under the charter of the Maine Missionary Society.

ART. V. The payment of two dollars annually into the Treasury of the Society, shall constitute a member of the Society, and the payment of not less than twenty dollars shall constitute a member for life.

ART. VI. The Officers of this Society shall be a President, Vice President, Corresponding and Recording Secretary, Treasurer, and eleven Trustees, including the President, who shall be chosen at the annual meeting by ballot. The President shall be ex-officio a member of the board of Trustees, five of whom shall constitute a quorum. The officers shall all continue in office until others are elected.

ART. VII. The President shall preside in the meetings of the Society and of the Trustees, and call special meetings of the board whenever requested by three of its members. The Secretary shall take charge of the books and correspondence of the Society, and exhibit the records of its proceedings at each annual meeting. The Treasurer shall have charge of the funds and property belonging to the Society, and shall present annually a full and accurate account of all receipts and disbursements. He shall also give sufficient security to the Secretary of the Society for the faithful discharge of his trust, before he enters upon the duties of his office. The Trustees shall meet semi-annually, at the time and place of the annual meeting of the Society, and at such other time and place as they may direct. They may adjourn or hold special meetings as they think proper. They shall examine, employ and direct all missionaries, and determine the place of their location. They shall also manage and dispose of the property of the Society, and have a general superintendence over all its business. At the annual meeting they shall exhibit to the Society a particular statement of all their proceedings and of the labors and success of their missionaries.

ART. VIII. The Society shall meet annually on the fourth Wednesday of June, at such place as they may appoint. At each annual meeting a sermon shall be preached, and a collection taken up. Every meeting shall be opened and closed with prayer.

ART. IX. The constitution may be altered or amended by a vote of two-thirds of the members present at any annual meeting; but no such alteration or amendment shall be made unless a motion expressing the same in writing shall have been made at a previous meeting of the Society one year before it is acted upon.

Art. x. The missionaries employed by this Society shall endeavor faithfully to promote the great interests of religion, by all the means in their power, and shall make returns of their transactions to the Trustees.

Art. xi. The funds of the Society shall be raised from the annuities and life memberships of members and from the voluntary donations and bequests of the charitably disposed.

This Society will cordially unite with any other Societies established for the promotion of christian knowledge, who may be disposed to co-operate with them in their designs.

SEVENTH AND EIGHTH ARTICLES OF THE CONSTITUTION OF THE AMERICAN HOME MISSIONARY SOCIETY.

Article vii. Any Missionary Society may become auxiliary by agreeing to pay into the Treasury of this Society the whole of its surplus funds, and sending to the Secretaries for Correspondence a copy of its Constitution and Annual Reports, mentioning the names of its Missionaries and the fields of their operations.

Art. viii. Every Auxiliary Society which shall agree to pay the whole of its funds to this Society, shall be entitled to a missionary or missionaries to labor in such field as it may designate; at least to the amount of its contributions; provided such designation be made at the time of payment.

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